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WHAT ABOUT ANTI-SEMITISM?

Seven Forum Programs

by Rosalyn S. Sease

Sources of Materials Used in the Preparation of This Booklet

1. *"What Now for the Jews?"* by Conrad Hoffmann, Jr.
Friendship Press, N. Y.

2. *"The Jews Today,"* by Conrad Hoffman, Jr.
Friendship Press, N. Y.

3. *"The Jew and the World Ferment,"* by Basil Mathews.
Friendship Press, N. Y.

4. Pamphlets from the Department for the Christian Approach to the Jewish People, Division of American Missions, National Lutheran Council, Chicago, Ill.

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by Rosalyn S. Sease

Women's Missionary Society
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Suggestions to the Leader

ARE YOU wondering, "Why has this series of studies on anti-Semitism been prepared?" There are three primary reasons:

1. Anti-Semitism should be fought by all Christian people in America today.
2. The National Lutheran Council is unifying and strengthening our Jewish missions through the new Department for the Christian Approach to the Jewish People, and our help is needed.
3. The success of Christian missions among Jewish people depends largely on the attitudes and actions of lay people who live and work with their Jewish neighbors. It is high time that every Christian realizes this.

The Plan for Study

Topic I attempts to bring us face to face with our share of guilt (as Christians) in anti-Semitism through many centuries.

Topics II and III give background material, with the hope of creating more sympathetic understanding of our Jewish neighbors.

Topic IV should implant a desire to uproot anti-Semitism, as a prerequisite for witnessing, through action, to the love of Christ.

Topics V and VII aim to show how remiss the Church has been in the mission to the Jews, and what we as groups and individuals must do to help in our mission work.

Topic VI informs us about the fine work being done in Lutheran Jewish centers.

The material seemed to divide itself naturally into seven topics. However, you may easily rearrange it into more or fewer topics, for the material is adaptable. For example, an entire session may be spent studying the significance of the Jewish holidays, now included in Topic III. Or, an entire session may be built around the work of our Jewish mission centers; you could secure materials directly from the missions.

Current events are important, especially for use with Topics II, III, and IV. Current magazine articles and newspaper clippings create interest.

Free leaflet material for distribution with Topics V, VI, and VII may be secured from the National Lutheran Council. (See list of leaflets in Bibliography at end of booklet.)

Watch *Lutheran Woman's Work* for helpful supplementary material.

The fervent hope of the Education Division and the author is that this study series will lead to action of each group and of each woman as she prayerfully faces her opportunity and her obligation.

I. Whose Problem Is Anti-Semitism?

Outline of Chapter:

- Aims
- Opinion Test
- Topic:
  - A Brief Look at Anti-Semitism Through the Ages
    1. Persecution in Egypt
    2. During the Babylonian Captivity
    3. Exploitation in the Roman Empire
    4. Persecutions by Early Christians
    5. Exile and Expulsion
    6. Twentieth-Century Persecutions
  - Leader's Summary
  - Let's Think It Through
  - Discussion
  - The Only Cure for Anti-Semitism
- Worship

Aims:

1. To consider some of the facts and causes of anti-Semitism.
2. To face Christian responsibility for anti-Semitism.

Opinion Test: True or False?

1. The Jews are still largely unwanted anywhere in the world.

2. Hatred of Jews began when Jesus was crucified.

3. The Jew himself is chiefly responsible for anti-Semitism.

4. Much of the dislike for Jews has been inspired by so-called Christians.

5. For a Christian there can be no justification for anti-Semitism.

6. Anti-Semitism is inevitable. There is no cure for it.

7. The solution of anti-Semitism depends largely on Christians.

Allow only a few minutes for free discussion, explaining that opinions may change as study proceeds. Answers may be found in "What Now for the Jews?" Chapter 1, by Conrad Hoffmann, Jr.

Key: 1-T; 2-F; 3-F; 4-T; 5-T; 6-F; 7-T.

TOPIC

A Brief Look at Anti-Semitism Through the Ages

1. Persecution in Egypt

For the beginning of the story of anti-Semitism we turn to God's Word. In Exodus we find the ancestors of the Jewish people three thousand years ago, driven by drought into the Nile Valley, where they suffered under the lash as they worked as forced labor. A fearful Jewish mother hid her baby among the bulrushes to save him from Pharoah's decree that no Jewish male child should live. In spite of the many discriminations and persecutions suffered by the Jewish minority in the land of bondage, God led His people safely through wilderness and war to the land He had promised them. It was during the years of wandering among hostile, idolatrous peoples that God made a covenant with the Children of Israel and gave them the Law, which henceforth was to be the guide not only for the Israelites but for all their spiritual descendants.

2. During the Babylonian Captivity

Centuries later, during the Babylonian Captivity, intense religious prejudice grew against Israel. The hero

whom we like to recall during those days of persecution was Daniel who, openly defying the heathen king, prayed to Israel's God. Throughout all this era of persecution, "a devout minority of captive Jews dreamed of rebuilding the Temple of Jerusalem and, under Ezekiel, Judaism as an organized system of religion and government reached its fullest development."

3. Exploitation in the Roman Empire

"Later came the exploitation under Roman domination. This was so intolerable, with the burden of taxation, tribute payments, and brutality, that there was kindled in the hearts of Israel hope, longing, and prayer for the coming of the Messiah. However, Messianic expectations of Jewish political supremacy, and therefore freedom from bondage and persecution, were not realized in Jesus. His crucifixion by the Romans and a clique of the Jewish hierarchy, and His continued rejection by the Jews have been used repeatedly as a pretext for anti-Semitism in past centuries."[1]

4. Persecutions by Early Christians

"There has been anti-Semitism more or less ever since, much of it inspired by so-called Christians, which has further strengthened the Jews in their rejection of Christ. Following Constantine's decree making Christianity the state religion of the Roman Empire, new persecutions began. When the state attempted to force all within the Empire to accept the Christian faith, the Jews stubbornly refused. Even before this, a sharp cleavage had occurred between Judaism and the Judeo-Christians, at first regarded as a sect within Judaism whose members continued to worship in the synagogues. This cleavage arose, in part, out of the debate between Paul and Peter concerning the necessity of circumcision of Gentiles who became followers of Christ, and was further aggravated when the Judeo-Christians refused to join the Bar-Kochba revolt, whose aim was to throw off Roman dominance over Israel.

"These events probably led to the final parting of the way between Jews and Christians. Whereas Christians had been thrown to the lions, and in other ways had suffered martyrdom in the Coliseum at the hands of the Romans,

[1] "The Jews Today," by Conrad Hoffmann, Jr. Page 20. Copyright Friendship Press, 156 Fifth Ave., New York, N. Y. Used by permission.

after Constantine they were the favored people of the Empire. The Jews, on the other hand, continued to be hunted down because of their stubborn adherence to Judaism."[2]

Dr. Basil Mathews reminds us: "As early as the twelfth century the Church accused the Jews of using blood of Christian children for Passover rites. . . . At the time of the Black Death in 1348, the Jews were accused all across Europe of having caused the plague by poisoning the wells with a compound of the hearts of Christians mixed with sacred wafers. . . . Multitudes of Jews were slain as a result of this idiotic frenzy.

"The earliest fierce general onslaught on the Jews in Europe sprang from the cry of a mad monk during the First Crusade. He demanded, 'Why should we spend our lives fighting to expel the infidel from the Holy Land, when the infidel Jew, the slayer of Christ, lives in our midst?' . . . Along the pathway of the rabble-armies marching to recover the tomb of Christ, horrible massacres of Jews took place."[3] It was during this time that the Jews were first called "Christ-killers."

Christian priests, in desperation and resentment at failure to convert the Jews, resorted to pressure, force, and finally to violence. In Spain many Jews were marched at the point of the sword to the baptismal font and forcibly baptized. When it was discovered that the converts-by-force remained secret Jews, they were subjected to outrage and torture, and thousands were burned at the stake.

5. Exile and Expulsion

In 1290 all Jews were barred from Britain, and for four hundred years none could set foot on British soil. In 1306 they were expelled from France, and in 1492 Spain forcibly drove all Jews from her soil, amid terrible suffering.

The wandering exiles fled to Germany, Italy, the Balkans, Greece, and Turkey. As anti-Semitism followed them, they moved eastward into Russia. Then, when one half of the Jews had gathered in Russia, most of them wretchedly poor, Russia turned against them with horrible persecutions. Once again the hounded Jews fled, many finding their

[2] *Ibid.*, page 21.Used by permission.

[3] "The Jew and the World Ferment," by Basil Mathews. Copyright, Friendship Press. Used by permission.

way to America. The Dispersion was now world-wide; the wandering Jew, a reality.

6. Twentieth-Century Persecutions

Out of these dark centuries came the ghetto, with its inhumanities and suffering, coupled with increased restrictions of trades and professions. In many countries, the Jew was not allowed to own land. He was herded into restricted, overcrowded areas of big cities and locked in after curfew had sounded. It was in those ghettos that Messianic dreaming flourished and Orthodox Judaism grew.

But the era of persecutions was not over. From 1903 to 1925 Russia staged bloody pogroms. In our own day we have witnessed, with horror, the wholesale murder by the Nazis under Hitler's frenzied leadership. It is estimated that more than 5½ million Jews perished between 1939 and 1946.

At the end of World War II, many thoughtful Christians hoped that the effect of Hitler's Jewish pogroms would banish anti-Semitism forever. Yet, in spite of good resolutions and pronouncements, we hear again of the rising tide of anti-Jewish sentiment in parts of Europe, the Near East, and America. In the New York Times of February 7, 1950, one reads the tragic story of new persecutions in Iraq and of heavy traffic of Jews fleeing across the border.

(Give any recent news items regarding persecutions.)

Leader's Summary

Survivors of Hitler's anti-Semitism, as well as of all the centuries of oppression since the days of the Pharoahs, the Jews still seem to be unwanted. The suffering of Israel continues. It seems that the more the Jews are maltreated, the stronger they become in the battle for survival. But the stronger they become, the more they are persecuted. They wonder why. The methods of solving the so-called "Jewish problem" through the centuries—persecution and violence, compulsion and force, exile and extermination—have failed. The real tragedy is that, wherever anti-Semitism breaks out anew, the countries concerned resort once more to the old non-Christian methods. The centuries of persecutions have left their mark on the victims. Can you think of some of the lasting effects which centuries of persecution and discrimi-

nation and segregation might have on a group of people?

(See "What Now for the Jews?" by Conrad Hoffmann, Jr. Friendship Press, 1948. Price, 50 cents.)

Let's Think It Through

What are some of the common criticisms of Jewish people? Is it likely that certain traits may have resulted from centuries of discrimination and persecution?

(One person may cite criticisms; another may answer them.)

1. *Sometimes Jews are accused of being too "aggressive."*

Is it likely that, because of persecution throughout many generations, the Jews have had to become shrewd and astute in order to survive? Denied admission to many professions and trades, it has been necessary for them to become proficient in such professions and trades as are open to them.

Psychologists tell us, also, that often people who suffer from oppression and persecution develop inferiority complexes, which, when oppression is lifted, tend to be manifested in aggression.

2. *It is often claimed that Jews are clannish.*

Everywhere in the world today, except in Israel, they are a minority group, and minorities tend to become "clannish" as a protective measure.

Often forbidden to own land, and for generations herded into ghettos in some countries, Jews have become accustomed to living together. Even today, discrimination of various kinds forces the Jews to cling together—not always from choice.

3. *"But their behavior seems different" is another criticism.*

Sociologists tell us that, when people are forced to live in groups by themselves for any reason—religious, political, economic, or social—for long periods of time, they tend to develop different patterns of behavior. For example, high in the Southern Mountains many descendants of English and Scotch-Irish colonists live somewhat as pioneers, even though modern civilization surrounds them. Their speech is somewhat different, and certain modes of life with superstitious beliefs persist among those who still live in isolated groups.

4. *Since the State of Israel has been set up, many Jews have been accused of intense nationalism.*

Some political Zionists have great zeal for the Homeland as a state; other Jews have no "national" feeling, but merely feel joy that there is now a home for wandering refugees. As a group, Jewish people have been loyal in their citizenship in every country of the world where they have been allowed to live without molestation.

(NOTE TO LEADER: *This can be continued indefinitely. For reference see "The Jews Today," chapter 2, and "What Now for the Jews?" chapters 1 and 2, both by Conrad Hoffmann, Jr., Friendship Press, New York, N. Y. The emphasis here should be the effects on World Jewry resulting from centuries of persecution. Topic IV treats of specific charges made against Jewish people in America today.)*

Discussion

1. What are some of the *underlying causes* of anti-Semitism? Is the root of anti-Semitism chiefly religious? Or economic? Or social? Or psychological? (*Allow several minutes for group discussion.*)

Dr. Walter Horton said recently: "The causes of anti-Semitism in our world lie on two main levels:

> "a. A more superficial level, where the same economic, social, political and so-called racial factors operate which cause friction between many other social groups. Underlying these outward causes, there are, in most of us, acquired prejudices. (*See additional comments on this subject in Topic IV.*)
>
> "b. A deeper level, where moral and religious factors operate which are almost unique in the case of the Jews."

Dr. Conrad Hoffmann reminds us: "Anti-Semitism cannot be reasoned out of existence, for it is not logical. It is psychological. However much people may agree intellectually that anti-Semitism is wrong, that it is unchristian, that it undermines all our concepts of democracy, many people will remain emotionally anti-Jewish. Something more is needed!"[4]

[4] *Op. cit.* Used by permission.

2. Is anti-Semitism a Christian problem?

The Church is directly responsible for some of the more superficial factors which she has failed to control through lack of concern or loss of moral influence; she is directly involved, more deeply than any other institution, in the factors which operate at the deeper, spiritual level.

"Anti-Semitism becomes a religious and spiritual issue from the standpoint of victory over it. It is largely a problem of the Christians rather than the Jews, for it is the Christians who discriminate."[5]

The Only Cure for Anti-Semitism

"Whatever share of blame may or may not attach to individual Jews, the Christian who remains complacent to, tolerates, or aids anti-Semitism is morally responsible, guilty, and above all unchristian. Anti-Semitism violates human personality held sacred by Christ; it is a denial of the teachings of Christ and threatens the very existence of the Christian faith. A person who is anti-Semitic cannot long claim to be a Christian. *Where anti-Semitism thrives, Christianity cannot long survive. The converse is also true: where Christian living thrives, anti-Semitism cannot long survive.*

"As Christians, we must protest against every manifestation of anti-Semitism: we are duty-bound to combat it wherever it raises its head. We must also beg forgiveness for our complacency, neglect, and sin. *Only the transcending power of God's love and grace and the Holy Spirit can give us victory over this deep-rooted and centuries-old disorder of man.*"[6]

WORSHIP

Poem:

WOULD I? WOULD YOU?

One day in loved Jerusalem
  There rushed a shrieking, maddened crowd
Upon a lowly kneeling form,
  Before his God and Saviour bowed,

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[5] Conrad Hoffmann, Jr. *Op. cit.* Used by permission.

[6] "What Now for the Jews?" by Conrad Hoffmann, Jr. Pages 19 and 20. Copyright, Friendship Press. Used by permission.

And when with cruel stones they crushed
His beautiful and gentle life,
He prayed the Father to forgive
Their ignorance and raging strife.
This man was Stephen. Lo! a Jew,
Who died for Christ.
Would I? Would you?

See! far upon a lonely isle,
An aged man with snowy locks,
Exiled to labor in the mines,
His only temple wind-swept rocks.
Ah! Once he leaned on Jesus' breast
And gazed with fond adoring eyes
Into that face where love divine
Still beams upon us from the skies.
This man was John beloved, a Jew,
Witness for Christ.
Am I? Are you?

A Galilean fisher stood
Amid a fierce and angry throng,
No tremor spoke of hidden fear,
His face was peaceful, calm and strong,
And when they nailed him to a cross,
As they had nailed his blessed Lord,
He gloried thus to die for Christ
And counted it a rich reward.
This man was Peter. Lo! a Jew,
Who died for Christ.
Would I? Would you?

A captive bound was brought one day
To Nero's judgment seat at Rome;
For Christ he wore the heavy chain
For Christ he had no wealth nor home;
The noblest martyr Rome could boast
Of all the thousands that she slew,
The great apostle sent by God
To Gentiles with the message true.
This man was Paul. E'en Paul, the Jew,
Who died for Christ.
Would I? Would you?

—Philo Israel. From "When Jews Face Christ," by Einspruch.

Prayer:

Dear Father of all mankind, we come confessing guilt for our ill treatment of the people whom Thou didst choose to bring to us the revelation of Thy greatness and goodness. We have sinned not only by our expressed dislikes for the descendents of Israel, but also by our neglect to witness to the saving grace of Thy Son.

Make us always mindful that the Saviour was born of a Hebrew mother, and that He loved His brethren of the House of Israel. As He forgave them for rejecting Him and loved them to the end, help us, for His sake, to forgive and to be always mindful that in His love there is "neither Jew nor Greek," but all are one.

We pray, dear Father, for the guidance of the Holy Spirit, as we resolve to try to be more Christ-like in our attitudes and actions toward all whom Thy Son died to save. We beg for Jesus' sake. Amen.

Hymn: "O Lord Our God, Arise" C.S.B. 225

II. Whither Bound, Israel?

Outline of Chapter:

Aim
Do You Know?
Topic:
- World Citizens
- The Jews Are Not Newcomers
- The Dilemma of Jews in Russia Today
- What About Zionism?
- Israel, Jewish State in Palestine
- Discussion: What Do You Think?
- Current Events from Israel Today
- The Jewish Riddle
- Discussion

Worship

Aim:

To discover the present-day situation of the Jewish people.

Do You Know?

1. What is Jewish population of the world today? Is it larger or smaller than before Hitler's day?
2. What country has the largest Jewish population?
3. What is the population of the new State of Israel?
4. In what countries do Jews live?
5. How many live in the Soviet Union?
6. Where is the center of Jewish influence, culturally and materially?
7. Do you think that, since Israel has been set up, the wandering of the Jew will cease?

Key: 1. World population today, 11,303,350; Pre-war population, 16,500,000; 2. United States—more than 5 million; 3. 1 million (Jewish population 957,000—Sept. 30. 1949); 4. Nearly every country in the world; 5. About 2 million; 6. United States; 7. This is a matter of opinion; let your group discuss it.

TOPIC

World Citizens

The wandering Jew, fleeing from persecution from many lands, today is still a citizen of the world. Although comparatively few in numbers (about 11,303,350), they are the most widely distributed people of all the human family groups.

"In pre-Hitler days, 58.5% of all Jews lived in Europe, including Russia, and 33.02% lived in America. Today the reverse is true, with more than 50% of all Jews in the world now in America, and about 30% in Europe, including Palestine. Russia ranks second to America in the number of Jews among her citizens."

The future of the Jews in Europe today seems hopeless. The wholesale destruction by Hitler left discouraged remnants. Their homes have been destroyed and reconstruction of homes for Jews is not encouraged. They are, naturally, reluctant to return to such a cemetery of their people as Poland, for example, where, of a population of 3½ million, three million were killed. Most tragic of all, the Hitler anti-Semitism has done its work. In Eastern and Central Europe, anti-Semitism is still very strong, even where governments are determined to stamp it out.

Distribution of the Jewish People in Continents
(1840-1939-1945)

	1840		1939		1945	
Continent	No.	Per Cent	No.	Per Cent	No.	Per Cent
Europe	3,950,000	87.8	9,480,000	56.6	3,505,800	31.
America	50,000	1.1	5,535,000	33.2	5,782,850	51.
Asia	300,000	6.7	1,050,000	6.3	1,247,200	11.
Africa	198,000	4.4	627,000	3.7	723,500	6.5
Australia	2,000	0.0	33,000	0.2	44,000	0.5
TOTAL	4,500,000	100.0	16,725,000	100.0	11,303,350	100.0

Growth of Jewish Population in the United States
(1800-1940)

1800	2,000	1910	2,220,000
1850	50,000	1920	3,200,000
1880	230,000	1930	4,400,000
1890	500,000	1933	4,500,000
1900	1,000,000	1940	5,000,000

(All statistics from the American Jewish Year Book for 1950)

The Jews Are Not Newcomers

The first-known German Jews were taken to Cologne by Titus after he destroyed Jerusalem in A.D. 70. They had already settled in Italy when the Maccabees ruled in Jerusalem. In France Marseilles had its Jewish quarter befor St. Paul sailed westward. Ancient settlements of Jews were in Holland, Belgium, and Great Britain. Many of the Western European Jews are descendants of the Sephardic Jews who were expelled from Spain in 1492. When Christopher Columbus sailed westward with Jews among his crew, he noted in his diary that he saw a shipload of Jewish refugees fleeing from Spain.

Ancient Jewish communities are found in port cities of North Africa—in Morroco, Algiers, and Tunis. The first Jews in Abyssinia were there when Nehemiah built the second temple of Jerusalem, and they gave to the kingdom of Abyssinia its arms of the Lion of Judah. In South Africa there is a small colony of highly influential Jews. In India there are the white and black Jews of Cochin, on the Malabar Coast, and, farther north, a group claim to have settled before the destruction of the Temple. In Turkey, as well as in other Moslem lands, we find Jews. Many of the African and Asiatic Jews form separate communities, unlike the European and American groups who are spread more widely and are a real part of the nation in which they live.

Latin America numbers 600,000 Jews in her population, with more arriving each month, the recent persecutions having driven many thousands to Brazil and other countries that offered haven.

The Dilemma of Jews in Russia Today

One of every three Jews in the world lives in Russia and her satellites. She holds out great allure for them as well as for many other exploited groups. By putting a legal ban on anti-Semitism, Russia has been largely successful in combating it, or at least its worst abuses. However, from the Jewish point of view, the situation is bad, because the Russians seem determined to destroy the religion of Judaism. Kosher food is forbidden; religious instruction of Jewish youth and celebration of holy days are forbidden. Zionism is considered a crime meriting severe punishment. So, Russian Jews actually experience a peculiar kind of anti-Semitism—laws forbidding the practice of their religion.

What About Zionism?

Through the years Zionism has become increasingly the hope of some of the Jews. However, there have always been sharp divisions of opinion concerning Zionism, even within the ranks of the Zionists. The movement began as the answer to the deep yearning of scattered and dispersed Jews to return home to the land Jehovah had promised to Israel. Today the movement comprises several groups. among them the Mizrachi (or religious Zionists)—a small number of devout Jews who think of Zionism as the means to restore the Temple of Solomon and to create in Palestine a great religious center that will give spiritual nurture to Jewish people throughout the world. The cultural Zionists dream of making Palestine a cultural Hebrew center to serve World Jewry, the Hebrew University in Jerusalem being part of this hope. Another Zionist group is the Histadruth, who represent the labor movement, among whose wide range of membership are some of the more radical type. The revisionist group are the nationalists who demanded that the political state, Israel, be set up. "Their aim from the beginning was to gain political control of Palestine and dominance over the Arabs. It was from this group that the various terrorist groups emerged."

There are in America, as in Great Britain, influential Jewish groups who are strongly opposed to political Zionism. These people believe that Jewry needs to maintain its identity only as a religious community and not as a political

unit. But their opposition to political Zionism does not mean a lack of concern for their unfortunate fellow-Jews in Europe.

Israel, Jewish State in Palestine

For some years Jews had been migrating to Palestine, many of them seeking refuge there because of force of circumstances, and not because they were Zionists. Some of these were disillusioned and soon were anxious to leave Palestine. They were less Jewish by tradition and culture than they were German, Austrian or Czech, and were unable to adjust themselves to the intense Jewish environment of Palestine. However, the majority of the home-seekers settled permanently and worked hard. The land was transformed; agricultural development made it seem once again a "land flowing with milk and honey." Great citrus groves supplied European countries, until World War II stopped the export. On the sand dunes adjoining Haifa, Tel Aviv, a modern Western city, sprang up.

Soon after World War II trouble began. The Zionists demanded that Great Britain allow unrestricted immigration of Jews to Palestine. Transport of destitute Jewish refugees in small overcrowded ships, in an attempt to break the British blockade, kept Zionist activity in the headlines, at the same time creating greater hardships for the refugees, who often were innocent victims of unscrupulous promoters.

Finally Great Britain appealed to the United Nations, a hearing was held, and a Commission was appointed to study the Palestine problem. In September, 1947, it recommended the partition of Palestine, with permission to create a Jewish state. On November 29, 1947, the Assembly of the United Nations approved the partition of Palestine into two states, one Arab, one Jewish, both to become independent on October 1, 1948. The Moslem world was incensed. Riots and violence broke out in the Holy Land between the Arabs and Jews.

Dr. Hoffmann writes: "The wisdom of the decision is open to question. It may lead to still greater suffering, disaster, and frustration for the Jews. If this is the result, Christian nations (like America) that have forced the solu-

tion of the Jewish refugee problem by keeping their own doors closed must accept their full share of the guilt."[1]

Discussion: What Do You Think?

1. Is it possible that the creation of the Jewish state in Palestine may cause Jewish citizens of other lands to be suspected of dual loyalties? Will such accusations probably be made by anti-Semitic propagandists?
2. Is it possible that the Jewish state may provide an excellent excuse for anti-Semitic governments in other lands to expel the Jews on the plea that they now have their own country?
3. Do you think that political Zionism is the answer to anti-Semitism?

Current Events from Israel Today

(Present pictures, newspaper and magazine articles on current happenings in Palestine.)

The Jewish Riddle

Historians, pointing to the survival of the Jews, their endurance through persecutions, and their resistance to destruction, sometimes speak of the particular role of these chosen people of God.

Dr. Conrad Hoffmann reminds us that "one finds that mighty empires of the past that attained to the zenith of power, culture, and civilization in their eras, only to crumble, decay, and disintegrate, invariably were guilty of what we now call anti-Semitism in the period immediately preceding their decay and downfall. Such experience has happened too often to be mere coincidence, and seems to indicate cause, consequence, and some design of God with reference to Israel. This is quite apart from the Biblical record of the divine plan as revealed in God's Word. Frederick the Great is reported to have declared, in a conversa-

[1]"What Now for the Jews?" by Conrad Hoffmann, Jr. Page 28. Copyright, Friendship Press. Used by permission.

tion with Voltaire, that if one wanted proof of the existence of God, one had it in the survival of Israel."[2]

Discussion

1. Do you think that God has some purpose in the survival of His chosen people?
2. Is it possible that, through the dispersion of the Israelites, Gentiles as well as Jews should learn something concerning His will?
3. Is it possible that present-day disciples of Jesus are being tested by their treatment of His Jewish brethren today?

WORSHIP

Leader:

In the Hebrew songbook, the Psalms, there is a beautiful group of songs, Psalms 120 to 134, often called the Pilgrimage Psalms. In spite of hardships incurred, pilgrimages to Jerusalem were vital to the Israelites, for there they worshiped in the Temple and listened to their great prophets. Jesus' parents took Him to the Temple when He was an infant; when He was a youth He tarried in the Temple, arguing with learned men; as an adult Jew He made frequent visits to the Temple on festival days. Paul risked his life to make a temple pilgrimage.

As we listen to several of these psalms that were sung by the Israelites on their pilgrimages, let us be sensitive to the deep feeling of worship that they express.

Scripture: Psalms 121, 124, 130 (*Three persons should recite these psalms reverently and, if possible, from memory.*)

Hymn: Based on Psalm 23: *"The Lord My Shepherd Is" C. S. B. 255; P. S. H. 219, or "The King of Love My Shepherd Is" C. S. B. 345; P. S. H. 271.*

Prayer *(silent, directed prayer)*:

1. Let us give thanks for Israel's faithfulness to Jehovah; for the gifts brought to us through

[2] *Ibid.* Used by permission.

Israel—the Law, the altar, the teachings of the prophets of Israel, the psalms of praise.

2. Let us pray that Israel may open her heart to Jesus Christ, the Fulfilment of the Promise.
3. Let us pray that we may help to interpret, by word and deed, the love of Jesus for His Jewish brethren.

Conclude Prayer Period with:

"God be merciful unto us, and bless us, and cause his face to shine upon us, that Thy way may be known upon earth and Thy saving health among all nations." (Psalm 67)

Hymn: Based on Psalm 90: "Our God, Our Help in Ages Past" *C. S. B. 505; P. S. H. 352.*

III. American-Jewish Neighbors

Outline of Chapter:

- Aims
- Quiz
- Topic:
  - Jewish Builders of America
  - Our Neighbors
  - Jewish Organizations
  - Temples and Synagogues
  - The Scriptures
  - We Visit an Orthodox Jewish Home
  - Great Religious Holidays of the Jews
    1. Rosh Hashanah
    2. Yom Kippur
    3. Succoth
    4. Hanukkah
    5. Purim
    6. Passover
    7. Shevuoth
  - Discussion
  - Growth of Materialism and Secularism
- Worship

Aims:

1. To learn something about our Jewish neighbors: where they live and their place in American life.
2. To discover some of the discriminations practiced against them.

Quiz:

1. Do we, consciously or unconsciously, think of Jewish Americans as being an alien element in American life?
2. In about how many communities in United States do Jewish citizens live?
3. What per cent live in cities of more than 1,000?
4. Are there any Jewish American farmers? About how many?
5. About how many Jewish citizens are there in your state? In your community?
6. Can you name several prominent Jewish Amercans?

Answers to some of these questions may be found in the sections following. Other answers you must discover for yourselves.

TOPIC

Jewish Builders of America

Today one of every two Jews in the world lives in the United States. This means 5,000,000 or more Jews. From the arrival of the first large group fleeing from Spanish and Portugese persecution in South America in 1654, the Jews have shared in building America. The second wave of settlers came chiefly from Central Europe between 1820 and 1850. The third large group were refugees from Russia between 1880 and 1890. Many of these were orthodox, devout, ghetto Jews, Yiddish-speaking and underprivileged, who looked upon America as the land of liberty, equality, and religious freedom. For them, Emma Lazarus' often-quoted words on the pedestal of the Statue of Liberty came to have new meaning:

> . . . . "Give me your tired, your poor,
> Your huddled masses yearning to breathe free,
> The wretched refuse of your teeming shore,
> Send these, the homeless, tempest-tossed, to me.
> I lift my lamp beside the golden door!"

The last wave of immigration were victims of Hitler's anti-Semitism who fled from Germany, Austria, Czecho-

slovakia, and other Central European countries, among them being scholars, scientists, literary men, musicians, artists, professional men, and successful businessmen. They brought also skilled craftsmanship in tooled leather, ceramics, ornamental brass, jewelry, pins, et cetera. Among these people were many Christians of Jewish origin as well as families of mixed marriages.

(Can you name some of the well-known Jewish refugees? Einstein, Thomas Mann, et cetera.)

Indeed, America's life has been greatly enriched by many brilliant, talented Jews. In politics, business, in science and medicine, in education and the fine arts—music, literature, the press, the stage, and the movies—they have won acclaim. At present, our Jewish citizens play an important role in many fields of human endeavor. Their contribution to America's culture has indeed been notable.

Their part in the wars have shown them to be equal to any patriotism, sacrifice, and loyalty. America owes a great debt to its Jewish citizens.

Who's Who Among Famous Jewish Americans?

1. World-famous scientist who developed theory on relativity?
2. World-renowned novelists?
3. Former governor?
4. Senators and Congressmen?
5. Former Cabinet members?
6. Popular "elder statesman"?
7. Scientist who discovered streptomycin?
8. Motion-picture producers?
9. Philanthropists?
10. Musicians?
11. Supreme Court Justices?
12. Popular entertainers?
13. Newspaper columnists?

See how well your group can answer a Quick Quiz like this. Every group should be able to supply some of the answers.

Our Neighbors

The Jewish citizens constitute a little less than 4% of America's population. 95% of them live in cities of 10,000 or more. 84% are in cities of 100,000 or more. New York City is the home of more than 45%, where the Jewish population numbers one out of every three. Chicago, Philadelphia, and Los Angeles rank next as Jewish centers.

Chart

Of 4,770,647 Jews in the United States in 1937
4,656,233 lived in cities of 5,000 or more, and
114,414 in cities or towns with less than 5,000 or in rural districts.

Aside from New York City, with over 2,000,000 Jews, there are
3 other cities each with 100,000 or more Jews;
7 cities with 50,000 to 100,000 each;
13 cities with 20,000 to 50,000;
35 cities with 8,000 to 20,000;
76 cities with 2,000 to 8,000.

New Jersey has 15 cities each with 2,500 or more Jews; Massachusetts has 14 such cities, New York 13; Ohio 9; Pennsylvania 8; California 6, and Connecticut 5.

But not all Jewish Americans live in cities. More than 100,000 are farmers, and many live in small towns and villages. In fact, the 1937 census found Jewish citizens in more than 9,000 communities all over the United States. Without doubt, you have Jewish neighbors. Do you know them? Have you friends among them?

Jewish Organizations

"Today American Jewish community life, especially in large cities, is strong and well-organized. There are many influential organizations such as the American Jewish Committee and an American Jewish Congress which is Zionist in character, and the American Council for Judaism, which opposes Zionism.

"There is an American Jewish Publication Society, several national Jewish brotherhoods such as B'nai B'rith, and numerous groups such as the

Young Men's and Young Women's Hebrew Associations, largely modeled after the Y.M.C.A. and Y.W.C.A. Hadassah is a nation-wide Jewish women's organization that has done great things in Palestine, especially in support of hospitals, schools, and child care. Jewish fraternities and sororities in our universities were created largely as a result of discrimination against Jews in most of the older Greek letter societies, rather than as a result of a desire to be segregated and Jewish. Hillel Foundations on many campuses serve the cultural, social, and religious life of Jewish students. There is an American Rabbinical Association, national organizations of orthodox, reform, and conservative rabbis, and several Jewish theological seminaries of very high standard. The Synagogue Council of America, which represents all branches of Judaism, is very influential. An infinite number and variety of state, city, and local organizations serve the Jews. There are a host of daily, weekly, and monthly Jewish journals; fifty-five of these are in Yiddish or Yiddish and English or in Hebrew. It is estimated that Yiddish is still the mother tongue of 50 per cent of the Jewish people in America, which is indicative of their comparatively recent arrival from Eastern European countries. Hebrew, however, is gaining in popularity, largely as a result of the increasing importance of the Zionist movement and of the adoption of Hebrew as the common vernacular of Jews in Palestine. A Jewish Book of the Month Club and an annual national Jewish Book Week encourage the reading of Jewish literature and supplement the work that the American Jewish Publication Society does so effectively."[1]

The Jewish people in America have been most generous in their aid of persecuted Jews in Europe. In 1947 alone they contributed $170,000,000 to help their needy brethren. This is notable, for the myth that all Jews are wealthy is not true. In fact, the majority of them are "poor" by Amer-

[1] "What Now for the Jews?" by Conrad Hoffmann, Jr. Page 37. Copyright, Friendship Press. Used by permission.

ican standards, but they are rich in generosity and loyalty to those who need help.

What Is Your I. Q. on the Jewish Religion?

(Quick Quiz)

1. Into how many general religious groups are Jewish people in U. S. divided?

2. What is the difference between a *temple* and a *synagogue*?

3. What does "*rabbi*" mean?

4. What is the *Torah*?

5. What is the *Talmud*?

6. What is the *Shofar* and when used?

7. What is the *Mezuzah*?

8. What is the meaning of *Bar Mitzrah*?

9. What do the Jews mean by *Kosher*?

10. What does *Seder* mean?

11. What is the *Haggadah*? The *Matzoth*?

12. Do you know the meaning of these Jewish holidays? *Rosh Hashanah; Yom Kippur; Succoth; Hanukkah; Purim; Passover; Shevuoth.*

13. Who was the greatest Jew who ever lived?

(*Answers to all questions may be found in the sections that follow. See the New Testament for answer to No. 13.*)

Temples and Synagogues

From the days of King Solomon, the beautiful Jewish temples have been the rallying place for Judaism, just as cathedrals draw together Christians of all lands. Synagogues were first organized when the Jews were taken to Babylon by Nebuchadnezzar. The word *synagogue* is the Greek, just as *congregation* is the Latin for "coming together." The essence of the life of the synagogue is to study the Law and to pray. The rabbi is a teacher of the law, and as a scholar he helps to decide questions of custom and conduct. He is not a priest or a pastor in the Christian sense, and is not necessarily ordained.

The worship in the synagogues varies in Orthodox, Conservative, and Reform congregations. Always, however, at the eastern end of the synagogues (in Western lands) is the Ark, enclosed behind curtains. In front of the Ark, a perpetual light burns, expressive of the illumination which God gave the world through the Law (the Torah) embodied in the five books of Moses. Within the Ark are flawless, hand-written parchment scrolls of the Law, the Prophets, and other sacred writings, encased in a beautiful cover of rich, embroidered, and often bejeweled silk or velvet. The reader of the Torah is an honored member of the congregation. The cantor leads the chanting of prayers in Hebrew. The congregation participates in hymns, prayers, and Scripture readings.

Most synagogues conduct schools of religious education for their children. Hebrew is taught in order that worshipers may use Hebrew in synagogue worship services.

The Scriptures

The Torah contains not only the Laws of Moses and the rules of life, but also the whole practice of life as learned at the feet of God, who is its Source. It is the unfolding story of the expressed will of God, the Creator of the universe, and His choice of the Hebrew people to a special commission in the world. In obedience to the Torah is salvation.

The Talmud is an immense work, consisting to two parts, the Mishna and the Gemara. It (Talmud) is a practical handbook of doctrine, containing the decision of many generations of rabbis on every possible question that might puzzle the conscience of a meticulous Jew trying to keep the Law. The Mishna is an explanation of the Torah, while the Gemara explains the Mishna. The Talmud's subject matter wanders from morals to economics, from astronomy to philosophy and jurisprudence. Its backbone is the ancient code of traditional religious and civil law developed through the centuries. While the five books of Moses are the center of Jewish worship, the other books of the Old Testament also are used.

The Orthodox Jew's constant preoccupation is to obey the Torah explicitly. Large numbers of Jews regard the

practices of Orthodox Judaism as concentration on the ceremonial casket, wherein what matters is the spiritual treasure that it holds. Certain Liberal Jewish leaders feel that Orthodox Judaism is too legalistic. So these theological differences result in dividing Judaism into several general groups: Orthodox, Conservative, Reform, and Liberal.

Today Jews increasingly accept Jesus as a prophet, if not the greatest prophet of Israel. Very few, however, even among the Liberal group, are willing to accept New Testament theology about Jesus.

We Visit an Orthodox Jewish Home

"We go with a family from the synagogue to their home; we see on the right door-post of the house a narrow metal or wooden cylinder a few inches long. As they pass through the door each touches the Mezuzah, in which is a little parchment of unblemished skin bearing in Hebrew verses in Deut. 6:4-9 that begin, 'The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.' It is there in obedience to the command, 'Thou shalt write them upon the door-posts of thy house, and upon thy gates' (Deut. 6:9).

"On the wall of the principal room in an Orthodox home we see a card with pictures from the Old Testament and a quotation from the law. It hangs on the eastern wall and is called the Mizrach, which is the Hebrew for 'east.' Toward it, as toward Jerusalem, the Jew turns as he prays —only one of the many elements of Jewish thought and action that center today, after nearly nineteen centuries of exile, in that city and, above all, in the Temple area. The strange patch on the western wall, with no paper, paint, or picture on it, is to recall that Jerusalem is destitute of its Temple."[2]

"The Jewish housewife explains that some of her kitchen vessels are used especially for milk, others for meat, and that these must never be mixed. Even the dishcloths and kitchen towels used for milk and meat must never be mixed (Ex. 23:19; Deut. 14:21).

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[2] "The Jew and the World Ferment," by Basil Mathews. Page 58. Copyright, Friendship Press. Used by permission.

"The slaughter of animals for food and the examination of the carcass are under the most stringent hygienic laws laid down by Moses in Leviticus, ch. 11. When passed by a trained inspector as clean (Kosher) a seal is fixed on the carcass. 'There is no question that the freedom of Jewish populations from some of the most devastating diseases is due to these rules prescribed thousands of years ago.'

"The love of parents for their children in most Jewish homes is very strong, and the birth of a boy is a great event, especially in an Orthodox home. At thirteen, the boy becomes a "Son of the Law" (Bar Mitzrah). He can then become one of a quorum of ten men, without which no synagogue service can be held."[3]

Great Religious Holidays of the Jews

Wherever there are Jews, we hear about their religious holidays. Few of us stop to realize that these religious festivals are the same as those celebrated as holy days by the Israelites, our spiritual forefathers. In the Old Testament we find the origins of each of these festivals.

1. Rosh Hashanah (The Feast of the Trumpets):

See Lev. 23:23-25.

This is one of the most important of the holidays, the Jewish New Year's Day, observed in the fall. According to Jewish tradition, Rosh Hashanah is the day on which God judges the acts of mankind, so on this day the Jews pray for forgiveness and for a year of peace and happiness for all the world. The New Year festivals begin with sunset of the day before and end with sunset of the holy day. There is worship in the synagogue, followed by festival dinners in Jewish homes. The father recites a blessing over the cup of wine and each member of the family partakes. It is customary to eat some food dipped in honey to show the hope that the coming year will be full of sweetness.

Orthodox and Conservative synagogues celebrate the New Year for two days. At the second synagogue service, the most ancient and solemn part consists of prayers by the congregation that God will hasten the time when all people shall form one brotherhood, and when wickedness

[3] *Ibid.* Used by permission.

and tyranny shall pass away "like smoke in the sky." After a reading from the Bible, there is the sounding of the shofar (ram's horn) which summons Israel to repentance and spiritual renewal.

2. Yom Kippur (The Day of Atonement):

See Lev. 16:23, 24, 29, 30, 31.

Ending "Ten Days of Penitence" which began with the New Year, Yom Kippur is the climax and the holiest day of the Jewish year. All religious Jews fast and refrain from work on this day, in order that the entire day may be spent in worship and prayer. Yom Kippur is celebrated in the synagogue, with several services beginning at sunset on the preceding eve. The concluding prayers of the day are recited toward sunset and at nightfall; the end of the fast is announced by a blast of the shofar.

Judaism teaches that one cannot ask forgiveness on Yom Kippur unless one resolves never to do wrong again. Man cannot expect God to forgive his sins unless he first asks forgiveness of wrongs he may have done his fellow man. One of the important Bible readings in the synagogue on Yom Kippur is from Isaiah:

"Is not this the fast that I have chosen?
To loose the fetters of wickedness
To undo the bands of the yoke
And to let the oppressed go free—
Is it not to deal thy bread to the hungry
And that thou bring the homeless to thy house?
When thou seest the naked, that thou cover him
And that thou hide not thyself from thy fellow man,
Then shall thy light break forth as the morning
And thy righteousness shall go before thee."

3. Succoth (The Feast of the Tabernacles or Booths):

This comes five days after Yom Kippur and reminds the Jews of God's protection of their forefathers in the wilderness when they had only small, unsafe shelters in which to live. (See Lev. 23:34-44).

Many Jews eat their meals and spend part of their time in a little hut covered with leafy branches and sometimes decorated with fruits and vegetables like a harvest festival. Often a synagogue builds one large booth in which joyous gatherings are held. Thanksgiving prayers are offered in the synagogues. Sometimes, during reading of thanksgiving psalms, worshipers hold in their hands branches of palm and myrtle and willow, together with a citron. The eighth day of Succoth is a full holiday as well as the ninth (or final) which is the day of rejoicing in the Law. On the eve of this day there is a procession in which the sacred scrolls of the Bible (the Torah) are carried around the synagogue amid much rejoicing and thanksgiving.

4. Hanukkah (The Feast of Lights or the Feast of Dedication):

See John 10:22.

In 168 B. C. the Syrian king captured the Temple at Jerusalem, and raised up pagan idols in the Holy of Holies. For three years a small but brave army of Jewish patriots fought the Syrians and drove the pagans from the Temple in 165 B. C. When Judah cleansed the Temple, a great dedication was celebrated for eight days, with sacrifice and song. In memory of this, the Jews each year in December observe the feast of Hanukkah.

It is customary to light candles on each evening of these holidays. There is a beautiful candle-lighting ceremony in each home which the head of the family performs, lighting one candle each evening until the last night, when all eight are lighted. Special prayers of thanksgiving and the Hallel (Psalms 111-118) are recited in the synagogues each day of the festival.

5. Purim:

See Esther 9:17-32.

This festival centers around the well-known story of two brave Jews, Mordecai and Queen Esther. Haman, proud prime minister of Persia, commanded all subjects to bow to him. Mordecai refused to bow to any save Jehovah. When angry Haman persuaded the king to decree that all Jews should be killed, Queen Esther saved her people. Purim

celebrates the escape of the Jews from destruction. (Strangely enough, the word *Purim* is Hebrew for a kind of dice which Haman threw to decide on the best day to kill the Jews.)

The day before Purim is spent by some Jews in fasting to commemorate Queen Esther's fast before she interceded for her people. The Book of Esther is read in the synagogue services. The spirit of Purim is one of friendliness and merry-making. Presents are given in honor of the banquet Queen Esther gave to honor her king. The day really is more of a social event than a religious holiday.

6. Passover (Festival of Freedom or the Festival of Matzoth):

See Exodus 12:1-28.

Passover is called the Festival of Freedom bcause it is the "Independence Day" of the Jewish religion. The festival commemorates the passing of the Israelites from slavery in Egypt to the freedom of the "Promised Land."

Another name for these holy days is the Feast of Matzoth (unleavened bread). The Jews were so pressed for time in their flight from Pharoah that they could not use yeast to make their bread rise; so flat, thin unleavened bread was eaten on the journey. Since that first Passover, Moses commanded the Israelites to eat no other bread but matzo (unleavened) all the eight days of the feast, in order to remind them of their plight in Egypt.

The first two days of Passover are observed by Orthodox and Conservative Jews as full holidays, when no work is done and special services are held in the synagogues. Following the full holidays are half-holidays during which no leavened bread is eaten. Then two more days are observed as full holidays. Reform Jews have one Seder night and observe only the first and seventh days of Passover as full holidays.

Seder is the Hebrew term for the happy family Passover dinner and worship. At the head of the table is a dish displaying the symbols of Passover: three *matzoth,* in memory of the bread the Israelites ate when they fled Egypt; bitter herbs, for the bitterness of slavery; a bone, as a reminder of the lamb which the Israelites sacrificed:

and *harosses,* a dish made of apples, nuts, cinnamon, and wine mixed together to look like the clay of which the Israelites made brick in Egypt. The meal is begun after the first half of the service is read from the Haggadah (a book of worship explaining the symbols of Passover and telling of the miraculous escape and adventures of the Israelites in crossing the Red Sea and desert).

7. Shevuoth (The Feast of Weeks):

See Lev. 23:15-21.

Seven weeks after Passover comes this festival of the giving of thanks. In ancient Palestine these seven weeks had been the time for gathering the grain harvest. In Numbers 28:26 it is called the "day of the first fruits," and in Exodus 23:16, the "harvest feast." Many synagogues and homes are decorated with boughs, flowers, and fruits. Because the story of Ruth is laid in the time of the barley harvest, it is read in the synagogue on the second day of the holiday.

But Shevuoth is important for another reason also. It is believed that God gave the Law to Moses on Mt. Sinai on Shevuoth. The eve of this first holy day is spent reading God's Word. In the morning synagogue services the Ten Commandments are always read.

The association of this festival with the giving of the Law has led to the custom of holding confirmation services for Jewish youth on Shevuoth.

(NOTE: *The material in this section is from "Your Neighbor Celebrates," by Rabbi Irving J. Rosenbaum. Illustrated copies may be secured, free, from Department of Interreligious Cooperation, Anti-Defamation League, 100 North LaSalle St., Chicago 2, Ill.)*

Discussion

1. It is likely that the Old Testament seems very real to religious Jews who faithfully celebrate the holy days?
2. What elements of Jewish worship could help Gentiles also? Reverence for the Law? Penitence? Thanksgiving?
3. Have you ever worshiped in a temple or synagogue? If so, have you felt a note of sadness

and yearning in the plaintive hymns and prayers? Did you feel an increased desire that Israel may accept Jesus Christ as the Fulfillment of Israel's prophecy?

Growth of Materialism and Secularism

"Unfortunately, with Americanization came secularization and materialism. Unable or unwilling because of business competition with Gentiles to observe kosher or the Shabbath (the Jewish Sabbath, traditionally observed on Saturday), and with the restrains of ghetto life largely removed, many Jews began to neglect the ceremonial rites of Judaism and in time some dropped them entirely. As these practices of Judaism lost importance, many Jews lost their religious anchorage in Judaism. They were adrift. This religious laxity and drift were not unique, for one is well aware of the pronounced irreligious drift that has been going on in Christian circles under the impact of modernism and materialism in our day. Some dissident Jews sought recompense elsewhere; the spiritual vacuum created had to be filled with some substitute. Some sought satisfaction in one or another of the many new cults. New thought, ethical culture, theosophy, liberal philosophy, each and all attracted Jews. Christian Science attracted many, indeed so many that a Jewish Science emerged in an effort to keep the Jews within the fold.

"For many Jews charitable organizations, social-service, and fraternal clubs, labor unions, and the general community life of their people replaced the synagogue or temple."[4]

This secularist trend is of as much concern to Jewish spiritual leaders as is the same trend among Christians to their spiritual leaders. The total enrollment in religious schools is a very small per cent of Jewish youth of school age. Many receive no religious instruction at all. A rabbi in New York City several years ago reported that only a small portion of New York's Jewish families are enrolled as full-

[4] "The Jews Today," by Conrad Hoffmann, Jr. Copyright Friendship Press. Used by permission.

time members of synagogues. Should not these facts challenge Christianity to a renewed effort to evangelize the Jews?

WORSHIP

Leader:

During five of the Jewish Festivals, the Hallel (Hallelujah) Psalms (Psalms 111 to 118) are used. They may be called Hebrew liturgical hymns. For our worship, suppose we use several of them as Responsive Readings.

Psalm 111 sings of the *greatness of God* (see C.S.B., p. 226).

Psalm 115 is an exhortation of *confidence in God* (C.S.B., p. 228).

Psalm 116 is a personal hymn of adoration and praise for deliverance from sin (C.S.B., p. 228).

Hymn: (Tune—Old Hundredth L. M.)

"Sing hallelujah! All ye saints
That serve Him, praise Jehovah's name,
From this time forth for evermore,
From daybreak round to sunset-flame.

"Jehovah's name is worthy praise,
Jehovah's name is high above
All nations, and His glory moves
About the circling heaven of love."

—Psalm 113, arranged by Wilbert Snow

Prayer: Prayer for the Jews (C.S.B., p. 179, Collect 57).

IV. Anti-Semitism in the United States

Outline of Chapter:

Aim
Thought Teasers
Topic:
- Some General Attitudes
- What Makes a Person a Jew?
- Signs of Anti-Semitism in Our Midst
- Oft-Heard Charges Made Against Jewish Americans
- Anti-Goyism
- The National Conference of Christians and Jews in America
- What of Tomorrow?
- Let's Examine Our Personal Attitudes
- How Can We Eliminate Our Prejudices?

Worship

Aim:

1. To face some facts about anti-Semitism, its causes and cures.
2. To face our responsibility as individuals to eradicate our prejudices.

Thought Teasers *(Introduce for thought, but delay discussion until conclusion of study topic)*:

1. Is the general attitude toward Jewish citizens in our

community one of prejudice? dislike? tolerance? indifference? friendship?

2. What makes a person a Jew? Race? Religion? Inheritance? Loyalty to a great tradition?
3. Do Jewish people sometimes have prejudice against Gentiles?
4. Is anti-Semitism in the United States growing? If so, why?
5. Does the anti-Semite invariably play up the evil influence of the Jew? Should the Christian stress the potential good influence of the Jew?
6. Is the attitude of the Christians in our community in any way different from the attitude of non-Christians to Jewish neighbors? Should it be different? If so, why?

TOPIC

Some General Attitudes

"For many Christians the Jewish question never arises, for they have no personal contacts with Jews. But even when there are contacts, many Christians simply ignore or deliberately avoid Jewish neighbors, feeling that they have nothing in common with them, socially or otherwise.

"Where tolerance prevails, it is often a passive 'grin and bear it' attitude on the part of Christians, prompted by a feeling that nothing can be done about it. This is deadening in its effect. One may be decent and polite but carefully avoid social or personal encounters. Another nurses secret resentments. A third may admit, in a spirit of generosity, that there are some good, in fact, very fine Jews, but he does not want to endure their general gregariousness. Still another can stand an individual Jew, but not crowds of them. Such comments are commonplace. 'Live and let live' is the attitude of this kind of tolerance.

"There is, however, another form of tolerance which is active, and consists of more than simply 'tolerating' the Jews. It is motivated by the desire 'to live and *help* live.' This tolerance finds expression in the deliberate and active promotion of good will, understanding, and co-operation

between Christian and Jew in the realization that, when such are attained, a most effective weapon to combat anti-Semitism and all its evils is secured."[1]

We assume that those studying this topic belong to this last group. Our aim shall be to try to understand and appreciate our Jewish neighbors.

In our minds may be certain questions, such as: What Makes a Person a Jew?

What Makes a Person a Jew?

(May be used in dialogue form)

1. Question: "Is a person a Jew because he is racially descended from a Semitic stock, a people whose life centered in Palestine and had its capital in Jerusalem? In other words, is one classified as Jewish because of his race?

ANSWER: "Obviously not, for large numbers of people of many nations have, through the centuries, become Jews by conversion. Jewish blood is blended, both in Judaism and outside of it, with the blood of many races. Archaeologists tell us that the Jews were from the early times a blend of Amorite, Hittite, Moabite, and Ammonite, while dispersed groups of Jews have blended with Babylonian, Egyptian, Spanish, Moorish, and many other people.

"Jews today belong to all three major races. There are Jews living in China who are Chinese, just as the Jews in Africa are Africans. In America, Orientals, Negroes, and Caucasoids all worship in synagogues.

"There are many Christians of Jewish blood who are cut off absolutely by the Jews themselves from Judaism, and reported as dead because they are Christians. It cannot then be said that the core of Jewishness is race; for the Jews are of mixed blood, and many people of Jewish origin are refused the name because they are Christians. So let us be intelligent and never speak of the Jewish race!

[1] "The Jews Today," by Conrad Hoffmann, Jr. Pages 56 and 57. Copyright Friendship Press. Used by permission.

2. **Q:** "If there is no Jewish race, why can I always tell a Jew when I see one?

   A: "The fact is, you can't, not any more than you can always tell a person of Swedish descent from a person of German descent, a Methodist from a Roman Catholic, or a businessman from a physician. . . . The Jews, like all other people, tend to resemble physically the people among whom they live. The picture in our mind of the 'typical Jew' is a misconception, for there is no 'typical' Jew any more than there is a 'typical' American. Even the so-called Jewish nose is a common heritage shared by many Mediterranean people—Greeks, Spaniards, Turks, Arabs, Berbers, etc."[2]

3. **Q:** "Is, then, a man a Jew because he professes a religion revealed through Moses, recorded in the Hebrew Scriptures, and developed by the rabbis through the centuries in the Talmud? In a word, is it an affair of religion?

   A: "Obviously not, for millions of Jews are frankly atheistic, and are nevertheless regarded as being Jewish.

4. **Q:** "Is a man a Jew because he is, of whatever faith or blood, loyal to the national memories of the Jewish people through the ages?

   A: "Here we seem to come nearer to truth. But the difficulty is that in Britain, in France, in many other European lands, in America, in Baghdad, in India, China, and even Africa, we find Jews whose roots have been for centuries in the soil of those lands and who are, first and foremost, British, or French, or American.

Leader: "So, as we explore that Jewish life which is being transformed amid the ferment of the world's changing life today, and set it against the background of the historic story of the Jews, we must continually

[2] "Sense and Nonsense About Race," by Ethel Alpenfels. Copyright Friendship Press. Used by permission.

ask, 'What makes a person a Jew?' "[3]

Signs of Anti-Semitism in Our Midst

Some 800 agencies are listed which are known to propagate anti-Jewish prejudice and hate. Though many of these actually are small and exert very little influence, others are aggressive and effective.

There is more or less widespread discrimination in social, educational, and occupational fields. "GENTILE GUESTS" or "CHRISTIANS ONLY" means exclusion of Jews. Such signs appear in certain hotels, apartment houses, summer resorts, and clubs. Many national fraternities and sororities exclude Jews. Social discrimination has resulted in the establishment of clubs, resorts, fraternities, and other special organizations and facilities especially for Jews. Unfortunately, such organizations foster segregation and create an awareness of Jews as a separate group. This helps to increase suspicion and prejudice—a vicious circle.

Educationally, there is direct as well as indirect discrimination. The Quota System, which means discrimination against admitting Jewish students, is practiced in many universities and colleges. Some Christian denominational colleges "discourage" admittance of Jewish students. The fact that these students often work harder and consequently make high grades and win many scholarships often makes them unpopular. The term "greasy-grind" is often applied to studious young Jews.

There is no question but that Jewish students furnish a disproportionately large number of medical and law students. Being denied admission to some professions, they naturally overcrowd others. Teaching posts outside New York and other large centers seldom go to Jews.

In the occupational field it is perhaps no exaggeration to state that a Jew finds himself under a serious handicap. One sees want ads specifying "Christians only." An important New York City employment agency estimates a 25% ban on Catholics, 80% on Jews, and 5% on Protestants. This seems odd in a city where Protestants are a minority.

[3] "The Jew and the World Ferment," by Basil Mathews. Pages 29 and 30. Copyright Friendship Press. Used by permission.

Oft-Heard Charges Made Against Jewish Americans

(Rumor Column)

(NOTE: *One person may bring charges, and another answer them in dialogue form. All may join in the discussion.)*

1. *They are radical and lean toward Communism.*

Facts show that fewer than 50,000 of America's nearly 5,000,000 Jews have been enrolled as Communists.

2. *They control America's wealth.*

It is doubtful whether there is any group in the United States with so much poverty. Jewish families of great wealth are few in number.

3. *They are "shysters," unscrupulous and unethical in business.*

Undoubtedly there are dishonest Jews, just as there are dishonest Gentiles. It is also true that persecution and discrimination have sharpened wits in the struggle to survive.

4. *They are ill-mannered and "loud."*

Of course some Jews are ill-mannered and aggressive, but so are some Gentiles. There have always been Jews who by their attitudes and actions have provoked resentment and irritation, just as there have always been Gentiles who by their actions cause resentment. But *a* Jew should not mean *the* Jew, any more than *an* American should be *the* representative American.

The more thoughtful, educated, cultivated Jews repudiate bad manners and personal aggression just as the more thoughtful, cultivated Americans regret bad manners of Gentiles.

5. *When they move into communities, real estate values drop.*

All too often it is true that presence of any minority-group family in a so-called "high class" community means that the community has lost its prized "exclusiveness." This, in turn, may lower real estate values. It must be remembered, however, that false values in real estate, as well as in personal pride, sooner or later are due to fall in America, whose ideal is true democracy.

6. *They are irreligious, keeping shops and movies open on Sunday, making Sunday a holiday.*

Jewish shops open on Sunday cause resentment in neighborhoods predominantly Christian. Is it possible that Orthodox Jewish Americans on their way to worship on Friday night or Saturday morning may feel the same way about Christians who do not think of the seventh day of the week as holy?

7. *They always blame others, and never admit faults of their own.*

Walter Lippman, a Jew, fears that his people are supersensitive to prejudice in non-Jews, and often insensitive to faults of Jews. This may be true. However, it must be remembered that non-Jews, as the majority group, impose most of the discrimination.

(Many other "charges" may be added. Leader should guide resulting discussion carefully. Three points should be impressed on the group):

1. Most charges and criticisms result from unpleasant personal experiences or from hearsay. Generalizations are always unfair. Recall Burke's famous disclaimer: "I do not know the method of drawing up an indictment against a whole people."

2. United States is a democracy, or at least is trying to attain democracy. Any form of discrimination, from whatever cause it springs, is at variance with our fundamental belief of "justice for all."

3. We are *Christian;* therefore, we should use the Christian approach in seeking causes and cures for anti-Semitism.

LEADER: Naturally, in our discussion, emphasis has been on aggression and discrimination on our part, since we Gentiles are the dominant group. However, throughout the centuries the Jews must have developed prejudice against Gentiles, and especially against Christians.

Anti-Goyism

Certainly there is Jewish prejudice against non-Jews. It may be a sort of suspicion, or distrust, or active dislike. Many of the causes are precisely the same as those which

underlie our Gentile prejudices. Without doubt, many Jews are rude in their treatment of Gentiles, just as Gentiles are often rude in their treatment of Jews. Jews are as sensitive as any other Americans to discrimination, and retaliation sometimes results.

Prejudice against Gentiles may be a form of protective device to cover chagrin and despair. Or, because of actual suffering, mental and otherwise, the feeling may have developed into active hatred, which is difficult to overcome.

Dr. Basil Mathews reminds us that, though physical ghetto boundaries have been abolished by law, "invisible, spiritual, cultural ghetto walls have persisted. Sometimes these walls are built from within—made up of historic memories, ways of eating, ceremonials surrounding birth and adolescence, betrothal, wedding, and funeral—all of which help to keep alive a unique sense of identity." Segregation helps to build walls of misunderstanding.

Anti-goyism (prejudice against Christians) may spring from deep religious roots, especially on the part of Orthodox Jews. Anti-Semitism and anti-goyism must be abolished from American life. Suspicion and fear must go. Jew and Gentile must work together to achieve this end.

The National Conference of Christians and Jews in America

Several organizations are busy trying to combat anti-Semitism in America. Among the best known is the National Conference of Christians and Jews, with headquarters at 381 Fourth Ave., New York City. This is a movement whose stated aim is "to promote justice, amity, understanding, and co-operation among Jews, Catholics, and Protestants in the United States, and to analyze, moderate, and finally eliminate intergroup prejudices which disfigure and distort religious, business, social, and political relations, with a view to the establishment of a social order in which the religious ideals of brotherhood and justice shall become the standards of human relationships."

The National Conference enlists the moral support and co-operation of Protestant and Catholic Christians and Jews, clergy and lay. It sponsors Brotherhood Week, sets up conferences, Institutes of Human Relations (at Williamstown, Mass., Rutgers University, and other centers), and

conducts public panel discussions in local communities. Educational programs are carried on in universities, colleges, and high schools. Carefully prepared material is published and widely distributed.

The movement, however, is in no sense an evangelistic agency. No effort is made to win the Jews to faith in Christ. While the fostering of understanding and good will is indeed a praiseworthy objective, many Christian leaders feel that any movement which falls short of positive evangelism has the effect of cutting the nerve of Jewish missions. Since brotherhood, in its fullest meaning, can be motivated only by our love for the Prince of Peace, certainly the only true basis for lasting good will is the acceptance of Jesus Christ as Saviour by Jews as well as Gentiles.

What of Tomorrow?

Dr. Conrad Hoffmann, Jr., feels that there is considerable concern and anxiety among Jewish people as to their future in America. They look hopefully to the Churches to safeguard that future. Most Jews are convinced that there will never be a government-sponsored anti-Semitism, but they feel that there is possibility of growing discrimination, especially in a time of national crisis, like war. Mob violence such as that practiced against Negro Americans is a solemn warning that makes our Jewish citizenry uneasy.

The challenge seems to come directly to Christian America. If Christian and Jew each assumes his responsibility to combat anti-Semitism, America will surely go far in overcoming those factors which give rise to anti-Semitism.

Let's Examine Our Personal Attitudes

(Allow time for silent meditation on these questions. Perhaps the group may like to discuss Questions 3 and 4.)

1. Is my attitude toward my Jewish neighbors complacent? indifferent? tolerant? sympathetic? friendly? Do I deliberately avoid or ignore?
2. Do I nurse secret resentments or dislikes of which I am ashamed? If so, can I trace the causes? Unpleasant per-

sonal experiences? Rumors? Have I made any of the charges listed in the section "Oft-Heard Charges Made Against Jewish Americans"? May I have been mistaken in my judgments?

3. Is it fair to judge an entire group by the actions of part or a few of the group? Do I like to have all Americans judged by actions of some Americans?
4. Should every American make an effort to overcome his personal feelings of prejudice? Should every Christian? Should more be expected of the Christian? Why?
5. Should I, who accept Jesus as my Saviour, make an earnest and determined effort to overcome anti-Semitism? How? Through increasing my knowledge of facts? Through personal friendships? Are these methods sufficient? If not, what unfailing help can a Christian count on to combat anti-Semitism?

How Can We Eliminate Our Prejudices?

A Few Suggestions Which May Help:

1. Become intelligent about the Jews and their place in history.
2. Approach each Jew as an individual, rather than a member of a different group. Never be guilty of the sin of generalization. See each individual as a soul for whom Christ died.
3. Treat our Jewish neighbors as fellow-citizens and friends. Think with our minds and not our emotions.
4. Acknowledge our spiritual kinship and our debt to God's chosen people—a debt which can be discharged only as we return to them through word and deed the gospel which we first received from them. (Rom. 11:30, 31).
5. Constantly seek the guidance of the Holy Spirit. Only with God's help can our attitudes and actions be Christ-like.

WORSHIP

Leader:

Prejudice against the unlike has always existed. Jesus was conscious of this and told one of His most pointed

stories to show that Christlike neighborliness does not depend on similarity of race, religion, class, or kind.

(Read Luke 10: 25-37)

The Jews "had no dealings with the Samaritans," holding them in contempt because they were a mixed race and heathen. Yet Jesus showed His concern for a Samaritan woman.

(Read John 4: 1-26)

Peter, who held to the Jewish feeling of superiority, had to be given a vision to convince him that "God is no respecter of persons."

(Read Acts 10: 9-16, 34, 35.)

Prayer Period *(silent, directed prayer)*:

1. Let us pray for all those suffering from injustice and oppression, that God may give them His understanding peace.
2. Let us pray that hatreds may be abolished from our world as knowledge of God's love permeates the heart of mankind.
3. Let us pray for our country, that we may more and more practice the "liberty and justice for all" to which our country is dedicated.
4. Let us pray for ourselves, that the Holy Spirit may reveal to us our un-Christlike prejudices; and that He may help us to be more true to our Christian faith as we follow the example of Jesus.

Hymn *(sung as a prayer of consecration):* C. S. B. 237

"O God of mercy, God of might,
In love and pity infinite,
Teach us, as ever in Thy sight,
To live our life to Thee.

"For all are brethren, far and wide,
Since Thou, O Lord, for all hast died;
Then teach us whatso'er betide,
To love them all in Thee."

V. Has the Christian Church a Mission to the Jews?

Outline of Chapter:

Aim
Quotable Quotes: Do You Agree?
Topic:
- Short Story: Two Women Go on a Canvass.
- Why Include the Jews in Christian Missions?
  1. Our Missionary Commands
  2. Christ Is God's Gift to All Men Through Israel
  3. The Gospel Is a Fulfillment of Israel's Sacred Tradition
  4. Paul's Concern for the Salvation of Israel
  5. Our Spiritual Interest Will Change Our Prejudice
- The Church Has Been Slow in Trying to Evangelize Jews
- Hebrew Christians
- The World Church Begins a Unified Effort
- Opposition by Some Christians
- Resentment by Some Jews
- Several Jewish Rabbis Express Themselves
- Anti-Semitism in the Church
- Discussion
- No Harder Problem Faces the Church

Worship

Aim:

To face the obligation of the Church to evangelize Israel.

Quotable Quotes: Do You Agree?

1. "The Jews, along with all other people, are in need of Christ."
2. "Faith in Christ is not a substitute for Judaism, but a fulfillment of all that is best in Judaism."
3. "To exclude the Jews from the Church's missionary responsibility would be discrimination."
4. "Many Jews resent missionary effort among their people."
5. "There is an increasing interest in Jesus on the part of many thoughtful Jews."
6. "We must rid ourselves of anti-Semitism before we can make a sincere effort to Christianize the Jews."

TOPIC

Short Story: Two Women Go on a Canvass

"Two members of the Women's Missionary Society were conducting a house-to-house survey in the neighborhood of Luther Memorial Church. The women met Mrs. Kelly at 132 Forrest Avenue; she said she was Catholic but went to church only occasionally The women thanked her for the information and invited her to visit Luther Memorial sometime. Mrs. Johnson lived next door; she was a Methodist; her husband's folks were Lutherans, the Johnsons hardly ever went to church. They appreciated the invitation to worship at Luther Memorial. When the canvassers came to 128 Forrest Avenue, they rang the bell as usual. While waiting for the door to open, they noted the name on the mail box—'Abraham Cohen.' They nodded to each other in recognition. The door hardly opened before the ladies began to apologize: 'We are sorry to bother you, Mrs. Cohen. We are making a church survey on this street and we know you are Jewish, so good day!'

" 'Jewish—so good day!' The canvassers did not bother to invite Mrs. Cohen to worship at Luther Memorial. They did not ask if she might be interested in their guild, or if she cared to enroll her children in church school. Cohen—Jewish! That settled it—'so good day!' The incident might

have happened in almost any town in America. It has happened too often. We pass the Jews with a nod and a 'good day' feeling that we have no business among them."[1]

Why Include the Jews in Christian Missions?

"*1. Our Missionary Commands*

"We work under the missionary command of the Master, 'Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost' (Matt. 28: 19). Notice 'all nations'—that means all peoples, and it does not allow that we pass anyone by.

"The witnessing order in the first chapter of Acts is even more explicit: '*Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth*' (Acts 1: 8). Whom do you suppose these first-century witnesses were supposed to reach in Jerusalem? They would not find many Germans, or Swedes, or Norwegians there. Jerusalem was the Holy City of the Jews! And to whom were the disciples to witness in Judea? To the Jews, of course. Our great-grandfathers are not included in this witnessing order until the very last phrase, where Jesus adds, 'Unto the uttermost parts of the earth.'

"The fact is that we read our New Testament a bit backward. We assume that the gospel was always meant for us; we wonder a little whether it was meant for too many others—whether it could possibly include the Jews. In the days of the New Testament, however, the burden of proof and the argument was all the other way. The Christians were Jews—Peter was a Jew, James was a Jew, John and Andrew were Jews, Paul was a Jew. And they were as provincial as we. They took for granted that the gospel was for *their* people, for even their Lord was of their race.

"Many of them doubted that the gospel could be meant for Gentile folks like you and me. Peter needed a vision from heaven to convince him. The Apostle Paul argues strongly that the gospel is for *all,* including the Gentiles. He describes God as One who 'would have all men to be saved and to come to the knowledge of the truth.' We must still remember that God would have 'all men to be saved and to come to the knowledge of the truth.' Let us include

[1] Dr. H. Conrad Hoyer.

all—*including the Jews*—in our missionary outreach. If we exclude the Jews or any other group from our personal witness as individuals, or from our corporate witness as a Church, we are disobedient to our missionary command. The command says, 'Go to all.'

"2. *Christ Is God's Gift to All Men Through Israel*

"There are special reasons also why we ought to bring the gospel to the Jews. First among these is our sense of gratitude to a people who brought the gospel to us. One of the great points of irritation between Jews and Gentiles has been fostered because of the Gentile label of the Jews as 'Christ-killers.' True, the Jews had a part in the tragedy at Calvary; it is equally true that the Romans had a part. Because Calvary was for sin, even we had a part! But it seems strange that we should isolate this incident of Holy Week to heap blame upon the Jews, whereas we miss the whole motif of the New Testament and of the entire Scripture, which emphasizes that Israel was the chosen people of God, to whom was given the 'glory and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came' (Rom. 9: 4, 5). We shout, 'Christ-killers!' whereas we ought to acknowledge the people of Israel quite reverently as 'Christ-givers.' Our Lord's genealogy is carefully documented at least twice in the New Testament. Christ is God's Gift to man through Israel, and as a fulfillment of the promises to Israel. Most, if not all, of the New Testament was written by these people. *Through them, we have received the gospel—the most precious treasure we have!* They might have kept it to themselves. Paul says that Israel's rejection of the Christ was in order that the gospel might be brought to the Gentiles also. *Out of gratitude to a people who gave us the best we have, we ought to share with them of that rich treasure.*

"3. *The Gospel Is a Fulfillment of Israel's Sacred Tradition*

"Let it be said, too, that in sharing the gospel with Israel we are offering her something that is native to her. When we bring the gospel to the far corners of the earth—to the Africans, or the Indians, or the Chinese—we offer them something that is radically different and new and foreign. When Israel brought the gospel to the Gentiles,

it was foreign to us, with our heathen gods. When we bring the gospel to Israel, we bring her the fulfillment of her own sacred writings, in the person of One of her own people, and our message is witnessed and recorded for her by her own Matthew and Mark and John and Paul.

"4. Paul's Concern for the Salvation of Israel

"Our interest and concern for Israel grows out of the interest and concern of the inspired writers of Holy Writ, too. We believe the Scriptures are the inspired Word of God. We must take seriously the frequent references to Israel and to her salvation. The Apostle Paul writes, 'I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh' (Rom. 9: 2,3). That is strong language! The exact nature of his concern is made clear in the next chapter of Romans: 'Brethren, my heart's desire and prayer to God for Israel is, that they might be saved' (Rom. 10: 1). This is God's Word speaking! We share the concern of that Word.

"5. Our Spiritual Interest Will Change Our Prejudice

"For some minutes now I have been hearing someone saying, 'That's all very good, but I don't like the Jews!' and you justify your dislike of them by the boorish conduct of one, or by the business practice of someone else. You bolster your dislike by reference to anti-Semitic propaganda, most of which is pure fiction. *So you don't like the Jews! That, my friends, is our final special reason for bringing the Gospel to them.* Insofar as we are effective in our evangelistic outreach to them, we will change the Jews so as to bring them also under the spiritual and moral force of the gospel. Then we bring them into our spiritual fellowship, where they will be one with us and we will be one with them. Thus our dislike will vanish. Even apart from any immediate and tangible success in our evangelistic effort, however, a gospel interest in Israel will change our hearts as over against that people. Somehow we cannot dislike any people whom we seek to win for the gospel. Our spiritual interest in them changes our hearts from dislike and hate to love and concern. Our changed attitude will be good for that people. It will be good for America. It will also be good for us—for our souls; for, very frankly, the souls of our Christian people are suffering

and our spiritual growth is stunted because of prejudices, and dislikes, and hates for any people. If we 'don't like the Jews,' that dislike is a handicap to our spiritual development. We can erase that dislike through a gospel interest in the Jews, and then we can grow!"[2]

Leader's Summary

"Thus, we have tried to answer the question, 'Why include the Jews?' We have given several answers. First, and most important, they are included in the great missionary command of the Master, and as such they are eligible candidates for salvation as much as anyone else. In fact, in the early commission of our Lord, they were the first to whom the disciples went. Secondly, among special reasons for including the Jews we have mentioned: (1) our gratitude to a people who brought the gospel to us; (2) the fact that the gospel is native to Israel and an outgrowth of their own sacred tradition; (3) because the inspired Bible expresses grave concern for Israel; (4) to correct our unchristian attitude as over against the Jews."[3]

The Church Has Been Slow in Trying to Evangelize Jews

For many years individual groups have sensed a mission to Jews. The London Jews' Society in 1809 began work in Great Britain, the Near East, Rumania, and Poland. This was followed by formation of societies in Norway, Sweden, Denmark, Holland, and Germany. In the United States several groups were formed after the Russian migration, among them Lutheran groups. All of these early societies were maintained by church people, but most groups worked independently of official church bodies.

In 1831 the Church of Scotland pioneered in work among Jews as part of its official missionary program. In America, the Presbyterian Church, U.S.A., the Lutheran Church, the Southern Baptist, two Canadian church bodies, and the Women's Missionary Society of the former Methodist Episcopal Church have assumed more or less responsibility for Jewish missions. The Roman Catholic Church has always included Jews in its missionary work. However, considering the urgency of the need, we must admit that the Church has been slow in attempts to evangelize the Jews.

[2] From "Good News for Israel," an address by Dr. H. Conrad Hoyer.

[3] Ibid.

Hebrew Christians

The number of converts made by these special missions throughout the years has been larger than is usually believed; in fact, on a percentage basis, Jewish missions have been as successful as any other, if not more so.

There is an international Hebrew Christian Alliance with about sixteen National Councils, one of the largest being in the United States. Several Hebrew Christian churches have been organized by the Presbyterian Church, U.S.A. In the Church of England, there have been some two hundred Hebrew Christian clergymen, while in the Presbyterian Church, U.S.A., seventy. A considerable number are in the Episcopal Church; a few in the Lutheran Church. *(Lutheran work will be considered in Topic VI.)*

Eight of Germany's fourteen Jewish Nobel prize winners were Hebrew Christians. There have been many outstanding Jewish converts who have made signal contributions to the life of the Christian Church.

The World Church Begins a Unified Effort

It was not until 1930 that the Protestant Churches, through the world-wide International Missionary Council, actually began a unified approach to the Jews. The International Committee on the Christian Approach to the Jews was formed, and Dr. Conrad Hoffmann, Jr., who is the source of much of the material in these studies, became director of this committee.

The World Council of Churches at its first assembly in Amsterdam passed these recommendations:

"1. (a) 'We call upon all the Churches we represent to denounce anti-Semitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith. Anti-Semitism is sin against God and man.'

(b) 'We recommend all member Churches to seek to recover the universality of our Lord's commission by including the Jewish people in their evangelistic work. We further recommend that these Churches give

thought to the preparation of suitable and useful literature for this ministry and to the preparation of ministers or clergy well fitted to interpret the gospel to the Jewish people.'

"2. We commend the efforts of those denominational and interdenominational agencies which have already assumed some responsibility toward the Jewish people, and we urge all others to take specific and corporate action in this field. The importance of women's groups and other auxiliaries in the Church must not be overlooked.

"3. We appreciate the necessity of promoting friendly relations involving good will, understanding, and co-operation between Christian and Jew.

"We would emphasize, however, that the full Christian obligation toward the Jewish people involves, in addition to all this, the actual presentation of the claims of Christ to them as to all men. Therefore, we urge that in all programs of evangelism the Churches make adequate provision for inclusion of the Jews in such. Our commission is to teach, to preach, and to share Christ with all men in boldness of faith."

One of the branches of the International Missionary Council's Committee on the Christian Approach to the Jews is the American Committee on the Christian Approach to the Jews. This committee, with headquarters at 297 Fourth Avenue, New York, has the support of more than fifty Protestant denominations, comprising about 27,000,000 church members. Its aims and basis are contained in a leaflet which may be secured without charge from the American Committee on the Christian Approach to the Jews, 297 Fourth Ave., New York 10, N. Y. On March 24, 1950, a strong plea was issued by this committee to the Protestant Churches in America, urging the inclusion of Jewish Americans in the missionary work of all Churches. Dr. Hoffmann, executive secretary, reports that the committee plans a nation-wide series of regional meetings to discuss Christian-Jewish relations. Plans are under way to establish a Christian Institute for Jewish Studies, where ministers and laymen will be prepared to work among the Jews, while regular theological seminaries are to include special courses on Judaism in their curriculums.

Opposition by Some Christians

In the past many of the more liberal Christians have opposed missions to the Jews as "impertinence, impudence, Christian imperialism, and even proselytism."

Doubtless some of the methods employed, especially in Europe, have brought the Jewish missionary enterprise into disrepute. Jews in Germany have been baptized to enable them to secure civil service posts. In Budapest, in 1944, certain Christian pastors baptized thousands of Jews in what were called "emergency baptisms," thus saving them from concentration camps and worse. Such practices, for which the Church, as well as the Jews, were to blame, helped to bring Jewish missionary work into disrepute.

Resentment by Some Jews

Many Jews resent missionary work among their people. Sometimes the missionaries, many of whom are converted Jews, are denounced as having ulterior motives. "Good riddance of bad rubbish" is an expression sometimes used by Jews for those of their faith who become Christian. What is to be deplored is that even sincere converts to Christianity receive such accusations. Often they must pay a terrific price, for, in spite of professions regarding religious freedom, Jewish leaders sometimes ostracize converts completely and, in not a few cases, subject them to boycott and persecution.

Several Jewish Rabbis Express Themselves

What is the attitude of Jewish leaders to the inclusion of Jews in the normal evangelism of Christian Churches?

Dr. Conrad Hoffmann asked a number of rabbis to answer the following questions frankly:

Must the Church forego its prerogative of an evangelism that includes the Jews in order to maintain and establish friendly relations with the Jewish people?

Will evangelism, if practiced on the highest ethical level, cause a cleavage between Christian and Jew?
Replies from four rabbis said:

1. "Since Christianity is a missionary religion, you not

only have a right, but also a duty, to the Jews in your evangelistic program . . .

"As a Jew I can only admire your missionary zeal, which is a direct inheritance from the Pharisees, whose moral teachings I try to perpetuate.

"Missionary work among Jews is likely to serve as a challenge to us, and it may drive us not only to intensify our efforts to save the Jews for Judaism, but also to carry our faith to the Gentile world. A number of my colleagues share this view."

2. "Every Jew is profoundly grateful for your uncompromising and genuine determination to combat anti-Semitism as utterly inconsistent with the profession and practice of the Christian faith . . . I do not believe that the Church should forego its prerogative of evangelism. After all, if you sincerely believe that you possess the means of human salvation, you must consider it your duty to make that truth available to the largest number of people. . . . May I point out, however, that some of the methods used by evangelists are unworthy of Christianity."

3. "I do not see how any religious group can object to the efforts of any other religious group to spread its message and win adherents, so long as its missionary methods are ethically legitimate."

4. "In a democratic society every group has a right to try to persuade people that its philosophy or its program are desirable. I dislike the claims of any religious group to superiority over others. . . . Nevertheless, I do recognize the right of any Church to bring as many people as possible into its fold. . . . There is another practical reason why such missionary work as you contemplate causes friction. It is because there are so many millions professing Christianity that those whom you seek to convert can only feel that the time and energy would much better be spent in trying to make those already identifying themselves as Christians live up to the Christian principles which they have accepted. . . . Of course, every individual has a right to change his or her faith. Everyone has a right to share one's religious conviction with others, and therefore it is

only fair to assume that, if Christians heighten their missionary activities among Jews, Jews will then organize a program to convert Christians to Judaism —something which I myself would be the first to do if efforts to convert my people became more pronounced."

Anti-Semitism in the Church

What is especially tragic is that the Jewish converts are not always welcomed into the fellowship of Christian Churches. In 1947 at a meeting of the Committee on the Christian Approach to the Jew, when the committee deplored the setting up of separate Hebrew Christian Churches, it was said: "We recognize with grief that the Hebrew Christian all too often does not feel at home in the Church of Christ. We call on the Church to be aware that the main reasons are:

"1. Our lack of love, which cannot find room for the stranger;

"2. The latent root of anti-Semitism, which often poisons the Church's life where it is least expected."

Discussion

Have you known of instances where Jews were not welcomed in a Christian church? If so, can such attitudes be condoned for any reason whatsoever? Discuss the Quotable Quotes at the beginning of this program, all of which are ACTUAL.

No Harder Problem Faces the Church

Canon Herby Danby has expressed the Church's duty as follows:

"By the Church as a whole, and by its individual members, some response must be made to the call which summons us to strive afresh to bridge the gulf that has been dug (alike by Christian and Jew) between the Christian and Jewish faiths. No harder problem faces the Church. Our foes are, literally, within us and without. The primary task of the Church is to 'put itself right' in Jewish eyes, to demonstrate its right to the title 'the Body of Christ,' to prove its

claim to be both the teacher and the practicer of the Christ-like life. Then, and not until then, can we fairly expect the Jew to turn to the Church in a spirit of trust and hope."

WORSHIP

Hymn: "O Spirit of the Living God," C.S.B. 222
Stanzas 1 and 2

Leader:

Jesus spoke in unmistakable terms of His mission to save and of our commission, as Christians, to witness to all, Jew as well as Gentile. It may be well to recall some of His familiar commands.

(Five persons may read these passages: Luke 24: 45-49; John 3: 14-17; Matt. 28: 18-20; Mark 16: 12-15; Acts 1: 8.)

Prayer Period *(silent, directed prayer):*

1. Let us pray that we may have a new sense of urgency to obey Christ's commands.
2. Let us ask forgiveness for the Christian Church for her past indifference to Christ's mission to the Jews.
3. Let us offer a prayer of thanksgiving, now, that a program of Jewish missionary work has been begun by the World Church.
4. Let us pray for those directing the work of the International Missionary Council's Committee on the Christian Approach to the Jews, that they may be guided by the Holy Spirit.
5. Let us ask God to give to each of us, and to every Christian, a deep desire that Israel may receive Jesus Christ as Saviour.

Collect for Missions: C.S.B., page 178, No. 54.

Hymn: "O Spirit of the Living God," C.S.B. 222
Stanzas 3,4 and 5

VI. Our Lutheran Work Among Jews

Outline of Chapter:

Aim
Some Questions Asked
Topic:
- Opportunities at Our Door
- How Many Jewish Lutherans?
- Unification of Jewish Work
- Let's Visit Some of Our Jewish Mission Work
  1. Salem Hebrew Lutheran Mission, Baltimore
  2. Christ's Mission to the Jews, Pittsburgh
  3. Work in Philadelphia
  4. Work Through Chicago Lutheran Parishes
  5. Emanu-El Center, Northwest Chicago
  6. Work in South Chicago
  7 Minneapolis Center and Zion Center, St. Paul
  8. Zion Center, Brooklyn
  9. New Work in New York City and Los Angeles
- Discussion
- General Attitudes of Lutheran Congregations to Jews
- Some Suggestions for Action

Worship

Aim:

To evaluate work being done by our Church and to face opportunities.

Some Questions Asked:

What is the relationship of American Lutherans with Jewish people?

What are attitudes of Lutherans toward the Jews?

What mission work is being done by American Lutherans?

What have our congregations done to reach the Jews in their communities with the gospel, and what has been their experience?

These questions were included in a questionnaire sent to nearly 7000 Lutheran pastors by the new Department for the Christian Approach to the Jewish People, which was formed by the National Lutheran Council in 1947. Some interesting facts were learned.

(For full report, see pamphlet "The Lutheran Parish and the Jews," National Lutheran Council. Four of the sections that follow are quoted from this pamphlet.)

TOPIC

Opportunities at Our Door

Eleven cities in the United States have more than 50,000 Jews in their population, and nine of the eleven happen to be strong Lutheran centers. These nine cities (Baltimore, Chicago, Cleveland, Detroit, Los Angeles, New York, Philadelphia, Pittsburgh, and St. Louis) contain over 3,000,000 Jews, or more than 65% of all the Jewish people in the United States.

However, contact with Jewish people is by no means limited to churches in large cities. It is estimated, on the basis of information received through the questionnaire, that probably 4,000 of the nearly 10,000 congregations in the church bodies of the National Lutheran Council have Jews living in their parish areas, i.e., in their spheres of direct and acknowledged responsibility. The absence of Jews does not necessarily absolve the remaining 6,000 congregations from responsibility.

In Canada probably one fourth of the Lutheran churches have contact with Jews in their parish areas. Two

Alaskan congregations responded, both reporting such contact. In South America Lutheran churches and missions in the larger cities of Argentina, Bolivia, Brazil, and Colombia have more or less contact with Jewish people, particularly with refugees.

How Many Jewish Lutherans?

The 1947 surveys reported 607 known Jewish and half-Jewish baptized members of Lutheran churches affiliated with the National Lutheran Council. These were members of 186 congregations in 100 communities in 27 states and the District of Columbia. Of course, many more congregations have Jewish members, of which we have no reports. Of churches reporting, one has 34 Jewish members, another 26, another 17, several with 10 or more, and 100 have 1 or more. These numbers are small in comparison with nearly 10,000 congregations and 3,500,000 Lutherans in the National Lutheran Council, and in spite of the fact that only 12% of questionnaires were answered, we must conclude that very little effort has been made to win the Jews. The number is large enough, however, to show that Jews can be won and are being won.

As is to be expected, the largest number of Jewish Lutherans are found in the largest Jewish centers: New York 109, Chicago 75, Baltimore 41, Pittsburgh 41, Los Angeles 34, Philadelphia 29, Minneapolis 28, San Francisco 11, Buenos Aires 62.

Unification of Jewish Work

Evangelization of Jewish people is by no means new work for Lutherans in America. The Zion Society for Israel, an independent organization made up chiefly of members of congregations in the Evangelical Lutheran Church, has been at work for seventy years. Mission centers were established in Brooklyn, Chicago, Minneapolis, and St. Paul. Formerly supervised by the Board of American Missions of the United Lutheran Church in America are centers in Baltimore, Philadelphia, and Pittsburgh.

On March 1, 1950, unification of all our Jewish work was effected under the new Department for the Christian Approach to the Jewish People, which is a part of the Division of American Missions of the National Lutheran

Council. The secretary for the new department is the Rev. Harold Floreen, with headquarters at 327 South LaSalle Street, Chicago 4, Ill.

Let's Visit Some of Our Jewish Mission Work

1. First, let's go to Baltimore to visit the *Salem Hebrew Lutheran Mission,* at 1503 E. Baltimore Street. Here we meet Dr. Henry Einspruch, a Hebrew Christian and a veteran in Jewish missions. Working with him is an office secretary and his wife, who formerly was Miss Marie Gerlach, a Jewish missionary for the Women's Missionary Society of the U.L.C.A. Dr. Einspruch is a renowned scholar, translator, and student of Yiddish. He has translated and printed a Yiddish New Testament, an English-Yiddish hymnal, and the Gospel of Matthew in modern English for Jews. A quarterly magazine, "The Mediator," with both English and Yiddish texts, goes to 22 different Jewish mission agencies and to many thousands of prominent Jews. "The Hebrew Lutheran" goes quarterly to Christians. Dr. Einspruch's Yiddish New Testament and the English-Yiddish hymnal are distributed in all parts of the world. The mission center contains a chapel, a reading and reception room, and a printing room, with offices on the second floor. The activities include Bible classes, study groups, and extensive visitation work in the Jewish community.

2. In Pittsburgh, at *Christ's Mission to the Jews,* 1132 N. Negley Avenue, we meet Pastor Dan B. Bravin, also a veteran Jewish missionary, and Miss Almira Nelson. There is a two-story building with chapel, classroom, and offices on the first floor, and an apartment for the pastor on the second floor. The program of work includes Bible study, midweek services, classes for women and young people, instruction to inquirers, home visitation, Bible and tract distribution, and evangelism—personal and by mail. "The Dawn," published by the mission, goes to thousands of Jewish people, while a special Lutheran edition helps to create interest in the work. Pastor Bravin describes the 1947 Christmas program:

> "It was heart-warming to see and hear the Jewish children sing, speak, and play. For some of them, like the L. children, this was their first Christmas in Christ. Mr. H. R. read the Scripture lesson of the Nativity. Mr. I. H. took up the offer-

ing. His little daughter, whom I baptized from our little chancel seven years ago, was now playing the Christmas melodies on a xylophone. One has to be working among the Jewish people and face the opposition in order to appreciate the joy of seeing them taking part in a Christian service. The chapel was crowded; people had to stand in the offices; they could hear the program but could not see those taking part in it."

3. "The work at *Philadelphia* was pioneered by the late Rev. Paul I. Morentz, who directed his activities so as to win Jewish people through the programs of the established congregations. The Rev. Nels E. Bergstrom, who entered the field in 1947, continues the same type of program. His office is located in his home at 6403 N. Fairhill Street, Philadelphia 26, Pa. Visitation includes Jews and Gentiles without discrimination. Pastor Bergstrom conducts series of classes in personal evangelism for interested laymen and is available to assist local parishes who wish to include Jews in their parish outreach. He is assisted by Mrs. Paul I. Morentz and Miss Agnes Hendrickson, particularly in the work of visitation.

4. "In *Chicago* the Department has carried on a similar program, Miss Greta Wiking opening the field in 1947. The Chicago staff was augmented by the coming of the Rev. W. E. Wallner, who had been singularly successful in winning the Jews through his Lutheran parish in Prague, Czechoslovakia, prior to World War II. Several pastors and parishes in Chicago have been ready to co-operate with the Department in reaching the Jews in their own areas of responsibility."

5. "*Emanu-El Center,* located at 4754 N. St. Louis Avenue in the Albany Park section of Chicago (northwest), represents one of the programs transferred by the Zion Society for Israel. Pastor Isadore Schwartz has developed the work, assisted by Mrs. Schwartz, who serves as a volunteer worker. Visitation, services, classes, distribution of literature, and deputation work constitute the major activities. The Center is located in an extremely large concentration of Jewish people and does not lack opportunities for evangelism."

6. "In the Hyde Park section of Chicago (south), there is another tremendous Jewish concentration. *Beth-El Center* was formerly located in this area. The children's classes

previously conducted at the Center have been shifted to the parish house of near-by Augustana Church, and visitation and distribution of literature continue as before. Miss Rebecca Millunchick is the worker in the area."

7. "The most extensive program developed by the Zion Society for Israel is found in the *Minneapolis* and *St. Paul* area. The Rev. G. A. Peterson directs the work, with offices at 401 Cedar Avenue in Minneapolis. He is assisted in the work by Mr. Edward M. Johnson, Miss Alice Olson, Mrs. Arvild Jacobson, Mrs. Inga Wallgren, and Miss Clara Isaacson. The mission program in Minneapolis centers in Russell Avenue Lutheran Church. *Zion Center,* located in a specially constructed building at 622 Jackson Street, is the headquarters of the St. Paul activities. Visitation, classes of various kinds, meetings, distribution of literature, deputation work, and a radio ministry are among the principal activities in the Twin City area. Of particular significance, however, is the summer camp which is located in the outskirts of St. Paul. Pastor Peterson has given the following description:

'*Zion Camp* consists of a main building and four cottages located on a 3½-acre campus near the northwest edge of St. Paul. We are equipped to take care of about 35 campers. The season is divided into three two-week periods, beginning about June 25th. The first and third periods are for mothers and girls, the second for mothers and boys. Some classes are divided into age groups; others are arranged for the entire group. Singing with the help of a portable organ forms part of several periods, and the Jewish children love to sing. Much time is also spent in Bible-verse memorization. Recreation, hiking, boating, and swimming are part of the afternoon program. The enrollment has run between 80 and 90 for the season. Besides, there were 365 visits by Jews during the camp period.' "

8. "Situated in the midst of the greatest Jewish concentration in the world, the *Brooklyn* mission, called *Zion Center,* is located at 5203 Fort Hamilton Parkway. The activities are much the same as those we have enumerated for other centers. The Rev. Otto Samuel is in charge, and he is assisted in the work by Miss Dorothy Jacobson.

"All of the local programs described reach out into surrounding areas to arouse interest in the evangelization of the Jews. The *Zion Society for Israel,* an independent promotional agency in support of the work, has two pastors who

devote their time to arousing the Church to its responsibility of evangelizing the Jewish people: the Rev. C. S. Vang and the Rev. H. J. Holman. The Rev. G. A. Peterson is the executive secretary of the Society."

9. On October 1, 1950, a new approach through the parish was opened in the Borough of Manhattan, New York City. Miss Ruth E. Christenson, a veteran worker, was the first to be assigned to this program. Miss Christenson will work through local parishes in contacting the Jewish people. Previously, on April 1, 1950, a similar program had been opened in Los Angeles, California. Another veteran worker, Miss Emma E. Larson, is in charge there.

Discussion

1. Is it possible to evaluate the far-reaching influence of these Christian centers? (Note the activities: personal visitation, wide distribution of Christian literature, Bible and study classes, reading rooms, etc.)
2. Do you think it likely that there are secret believers among the Jews, especially younger people?
3. Can we, by our non-Christian attitudes and actions, destroy the faith that may have begun to grow in hearts of Jewish seekers of the Truth?

General Attitudes of Lutheran Congregations to Jews

When converts are won through the work of these special missions in Jewish centers in our cities, the new Christians are then referred to the nearest Lutheran churches for confirmation and membership. Are our congregations ready and eager to receive them?

The replies received from 12% of the pastors who answered the National Lutheran Council questionnaire concerning attitudes toward Jews showed that:

37.7% of congregations seem FRIENDLY
18 % of congregations seem INDIFFERENT
6.9% of congregations seem ANTAGONISTIC
37.4% of congregations were divided in attitudes

The interesting part of this is that the congregations reporting from the Evangelical Lutheran Church, which shows the best attitudes, have for years supported the Zion Society of Israel, with mission centers in Brooklyn, Chicago, Minneapolis, and St. Paul. This leads us to conclude that friendliness develops with missionary interest.

Is it likely that the more we do to win the Jews to faith in Christ, the more Christlike will be our attitudes as congregations and individuals?

Some Suggestions for Action

1. Send to mission centers for magazines and printed materials telling about details of the work. (Wouldn't you like to subscribe to the magazine of the mission nearest you?)
2. Visit the nearest mission center. Perhaps volunteer workers can be used.
3. All the workers in the missions need our prayers—our intelligent, continuous prayers. Will you pray for them and their work?
4. You can witness by sending magazines like "The Mediator" and "The Dawn" to Jewish people. Provide gift subscriptions.
5. You can provide funds for the distribution of the Yiddish Bible to inquiring Jews.

WORSHIP

Leader:

"Brethren, my heart's desire and prayer to God for Israel is that they might be saved." These words express the deep desire of a converted Jew, Paul, for the salvation of his people. In the tenth chapter of Romans Paul explains that the Jews often place fulfillment of the Law before faith in Christ.

(Read Romans, ch. 10.)

Prayer Period *(silent, directed prayer):*

1. Let us pray that the Church may not rest content until all God's chosen people have heard "the glad tidings."
2. Let us pray that special workers may give themselves to proclaim the glad tidings.
3. Let us pray for our Lutheran missions and offer definite prayers for individuals working in the Lutheran Jewish centers. *(Call for sentence prayers.)*
4. Pray that we, as Christians, may witness to our faith through *deeds,* as well as words.

Hymn: "O That the Lord's Salvation," C.S.B. 229

VII. How Can We Help?

Outline of Chapter:

Aim

Topic:

- Every Congregation on a Mission
- Quotable Quotes: Do You Agree?
- How Have Jewish Converts to the Lutheran Church Been Won?
- Practical Suggestions for Reaching Jews in the Parish
  1. Show Christian Friendliness
  2. Witness Rather Than Argue
  3. Include Jews in Your Visitation
  4. Reach Out to Children
  5. Be Alert When Intermarriage Takes Place
  6. Invite Them to Organization Meetings
  7. Distribute Literature
- A Challenge to Every Christian
- Discussion
- "No People Are More Responsive to Love and Kindness"

Worship

Aim:

To face our responsibility as groups and individuals.

TOPIC

Every Congregation on a Mission

We have said in these studies that segregation helps to keep suspicion and misunderstanding alive. The tendency to clannishness of the Jews, often resulting from discrimination on the part of Christians, as well as from Jewish inner loyalties, helps to keep anti-Semitism alive. The question then naturally arises: In our missionary work among Jews, should we build separate churches (or missions) for them? Or should our aim be to continue to bring our Jewish neighbors into existing churches? The Christian Church feels that the plan to try to bring Jewish converts into established churches is the more natural, as well as the more Christian method. Do you agree?

This means that anti-Semitism must go before we can successfully win our Jewish neighbors to accept Christ as Saviour. But is not this the true test of our sincerity as Christian congregations and as individuals?

The "Parish Approach" simply means that the Jews in each parish must be included on an equal basis with all other neighbors in the normal ministry of the local churches. While this approach deals largely with Jews who have lost contact with the synagogues, it is not exclusively limited to them.

This method does not single out Jews for special missionary ministry, but rather includes them in all plans for community evangelistic outreach. This means that *every congregation has a mission to its Jewish neighbors.*

Quotable Quotes: Do You Agree?

1. The slogan of the Department for the Christian Approach to the Jewish People in the National Lutheran Council is: "Wherever the Church meets the Jew, she must include him, together with all others, in her missionary outreach."
2. "Jewish missions involve the dual effort of Christianizing the Christians in order to evangelize the Jews."

3. "Jewish missions have a profound reflex action on the Church by becoming an incentive to more Christ-like living on the part of the Christians."
4. "The souls of Christian people are suffering and our spiritual life is stunted because of prejudices, dislikes, and hates for any people."

How Have Jewish Converts to the Lutheran Church Been Won?

In the questionnaire sent out by the National Lutheran Council, pastors reported as follows:

"This family came into our church through our local Jewish mission, the family taking up its residence in our neighborhood."

* * *

"The part-Jewish lad came to our Sunday School as a small child, was confirmed, and is still faithful."

* * *

"Jewish mother won through having children in Sunday School."

* * *

"Father attended pastor's Bible class, was convinced through the study of St. Paul's life."

* * *

"We have a Jewish girl in our Daily Vacation Bible School who is very interested."

* * *

"A Jewish member transferred from Europe."

* * *

"The kindergarten at Settlement House serves Jewish children."

* * *

"A Jewish boy married one of our girls. Through a friendly approach, he enrolled in an adult confirmation class."

* * *

"We hold annual church services to interest different nationalities (especially Jews)."

* * *

"Tracts have been passed among Jewish people."

* * *

"In canvassing new fields, I keep 'tabs' on the Jewish families and send them "The Dawn" (paper published by Christ's Mission to the Jews, Pittsburgh)."

* * *

"We found that a large number of Jewish people listen to our Sunday-morning radio broadcast."

* * *

"All Jewish people in community (Canada) received New Testaments. All are invited to our church services."

* * *

"Many Jewish women attend the World Day of Prayer."

* * *

"Visited Jewish people when sick in hospital."

* * *

"Invited Jewish missionary to preach and sent special invitations to local Jews. A number came."

* * *

"Understanding, friendliness, and genuine interest gets results."

* * *

Secretary Harold Floreen gives the three following instances:

"A Jewish school teacher watched a Christian teacher for a long time, finally asking: 'What makes you different? I want what you have.'"

* * *

"A Christian nurse, with the aid of her family and friends from the church, read the Bible to a young Jew who was going blind. He became a believer and united with the Church."

* * *

"A Jewish refugee lived next door to a Lutheran pastor. A friendship developed; the refugee began to attend services and finally requested baptism, becoming a devout Christian."

Practical Suggestions for Reaching Jews in the Parish

1. *Show Christian friendliness to Jewish neighbors and business people.*

One of the great difficulties which full-time missionaries encounter is the problem of making favorable contacts with Jewish people. It is not the easiest thing for a missionary to establish contacts through door-to-door visitation, as Jews are suspicious of anyone who appears to be a missionary. Think, on the other hand, of how many of our lay people in our congregations have frequent contacts with Jews under the most natural circumstances! They have neighbors with whom friendly relationships would come most naturally, or they deal with Jewish merchants who welcome positive attitudes on the part of their customers.

A Christian who cultivated such relationships and who prays for guidance will find opportunity to bear witness concerning his or her faith. Frequently the Jewish party will give the opportunity. Jewish people are often very curious, particularly concerning those who are friendly toward them.

Many of our women are splendid hostesses and would be happy to use their hospitality in serving the Lord. It is a fact that those who are most successful in winning Jews for Christ are very often those who invite Jewish people into their homes. One of the reasons that Jews sometimes hesitate to consider the Christian faith is that they fear being cast adrift without any group which they could call their own. They know that they would be ostracized by their own people if they became Christians, and they have no assurance that the Christians would associate with them. In some cases, they know of very lonely Hebrew Christians. However, if they are welcomed into Christian homes from the start, such fears do not stand in the way. Furthermore, one of the most convincing gestures of true friendliness is to offer another person the hospitality of one's own home. There is something tremendously convincing about that. When a friendship has been developed, it is often helpful to invite the pastor along to meet one's Jewish friends.

A caution should be added at this point. The strict Orthodox Jews will refuse an invitation to meals in a Gentile

home because of their dietary laws. However, they will often gladly come for an evening of fellowship.

One should seek grace to love each Jew as an individual. A Jewish person can quickly detect whether one has a personal interest or is merely interested in rounding up as many members for the Church as possible. The Jews are a lonely people. They like to be loved and wanted.

It is very important also to be alert to help out a Jewish neighbor in time of trouble. A genuine concern in material difficulties will engender confidence when one seeks to help meet spiritual needs.

Why do we stress friendliness so much? The Jews, by training, are generally not friendly to the gospel. However, if someone shows genuine kindness and helpfulness in other matters, they are often willing to listen to him in spiritual things as well. It must always be kept in mind, however, that kindness and helpfulness to fellow human beings are worthwhile ends in themselves. If a Jewish person does not respond to the gospel, that is no reason to cease being kind and helpful.

2. *Witness rather than argue.*

When God provides the opening to bear witness, remember that another person is seldom convinced by argument. The testimony of that which God has done for you and of the peace in your soul has more weight than one can imagine, particularly if that testimony comes as the explanation of Christian conduct and attitudes which the Jewish party has had an opportunity to see.

In dealing with Orthodox Jews particularly, it is helpful to show how Christ fulfilled the Old Testament Scriptures. Some hesitate to testify at all to Jews because they do not feel that they themselves have a complete mastery of the Old Testament, not realizing that most Jews know very little about the Old Testament. Upon request, the National Lutheran Council will provide a pamphlet which lists the more important Messianic passages.

3. *Include Jews in your visitation.*

When making canvass calls or doing neighborhood visitation, don't pass by any homes. Give the same welcome everywhere. The Jewish housewife will often say, "We are Jewish," knowing that the majority of Christian visitors will leave immediately. A wise Christian will respond in some fashion as this: "We are as interested in the Jews as

in everyone else; we are calling on and inviting all of our neighbors, and we would not want to pass you by." Some will show surprise to learn that the church is interested in them, and some will even register appreciation.

4. Reach out to children.

There are Jewish people who would not think of going to a church themselves but would not object if their children would attend Sunday School or Vacation Bible School. Work through your children, too. They have less inhibitions than we. They make good missionaries both to invite and to bear witness. It is well to remember that Jewish parents tend to be strongly attached to their children and often respond favorably if genuine interest is shown in their children.

5. Be alert when intermarriage takes place.

Intermarriages between Christians and Jews are not uncommon and are increasing in number. Such marriages are not always desirable, but, once consummated, they do represent an opportunity. Fully one third of the Jewish and part-Jewish members in the Lutheran Church were won through following up intermarriages. The couple should be made to feel completely welcome so that the Jewish party feels that he or she is really wanted. In marrying a Christian, a Jew or Jewess has overcome one great prejudice or taboo, and it is always easier to take the next step of considering the claims of Christ. Obviously, the Jewish party should not be pointed out. We stress the need of friendliness in such cases as we know of instances where such couples have been driven from a church by indifference or hostility.

6. Invite them to organization meetings.

Not a few Jewish people respond to such invitations from Christian neighbors and friends. Once they come to know some of the people in the church, it is less difficult for them to come to the services.

7. Distribute literature as opportunities arise and as the Spirit guides.

Broadcast distribution of such literature is not always the wisest policy. Consideration should be given to the needs of the individual. Tract stands in public places are helpful, for individuals who normally would not accept a tract from a person may take one from a stand. The Department for the Christian Approach to the Jewish People is in a position to supply tracts, Gospels, and Testaments for distribution to Jewish people. The Department will also mail one of its periodicals regularly to any Jewish person

whose name and address is sent to the National Lutheran Council, 327 South LaSalle Street, Chicago 4, Illinois, Attention: Dept. C.A.J.

A Challenge to Every Christian

Of all non-Christian people, the Jews are our closest neighbors. In order to bring the gospel to our neighbors, we must *live* it as well as *proclaim* it. Without doubt many Jewish neighbors look at us and ask in their hearts, "What do ye more—because you believe that Jesus Christ is your Saviour?"

The challenge of Jewish missions, then, comes directly to laymen. If men and women, in every congregation in our Lutheran Churches, were really eager to witness to Jews as well as to Gentiles, if the approach is made in the spirit of Christlike love, the "Jewish problem" will begin to solve itself. Although not all Jews can be expected to accept Christ as Saviour, a true Christian approach certainly will help to break down anti-Semitism and thus prepare the way for a new appreciation of Christ.

Discussion

What Will Our Group Do About It?

1. Are we willing to find out if there are Jewish people living in our community? If so, are they connected with a synagogue?
2. Would our congregation welcome a few Jews as members? Would we welcome fifty or more? If not, why? What steps should we take to prepare ourselves to welcome Jewish converts?
3. In the light of the successful methods shown in the section, "How Have Jewish Converts . . . Been Won?" and the Practical Suggestions given in the following section, what programs of action will our group plan?

What Am I, Personally, Willing to Do?

1. Am I willing to pray for my Jewish neighbors and friends, that they may accept Christ?
2. Am I willing to cultivate friendships, not merely as a Christian duty, but in a spirit of Christlike friendliness?

(If there is hesitancy to discuss personal witnessing,

the leader may suggest that we need to prepare ourselves for witnessing. We must first rid ourselves of prejudice by *prayer* and increased understanding through *study* and *personal contacts.*)

"No People Are More Responsive to Love and Kindness"

Secretary Harold Floreen says: "If no people are more sensitive to mistreatment than the Jews, I can also say from personal experience that no people are more generally responsive to love and kindness.

"Let it be said, to our shame as a so-called Christian society, that the one thing we have generally refused the Jewish people is love and kindness. This has tended to estrange them even more completely from Christ, and it has dishonored our Lord by causing Him and His cross to become, in many Jewish minds, the symbols of hatred, segregation, and suffering.

"As Christians, we have the very real responsibility of living down the stigma thus created against our Lord. It should be our prerogative to seek *to understand the Jew* and *to know ourselves better.* Christian love ought to impel us to share with the Jews . . . that which is most precious to us—the gospel of Jesus Christ."

WORSHIP

Hymn: "Lord, Speak to Me, That I May Speak" C.S.B. 212; P.S.H. 279.
stanzas 1, 2, 3 and 4

Scripture: Matthew 22: 35-40; I John 4: 7-11, 20, 21.

Prayer (*in unison*):

O God, our loving Father, help us to dedicate ourselves anew to Thee and Thy work. Put into the heart of each of us something of Thy love—the love that knows no boundaries but that reaches out to every human being for whom Thy beloved Son gave His life. Fill us with a desire to serve, and use us for Thine own purposes, just as Thou wilt. We ask for the sake of the Redeemer of all men, Jesus Christ. Amen.

Hymn (*sung as prayer*): "Lord, Speak to Me, That I May Speak." C.S.B. 212; P.S.H. 279. stanzas 6 and 7

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Direct 504 (J)

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